

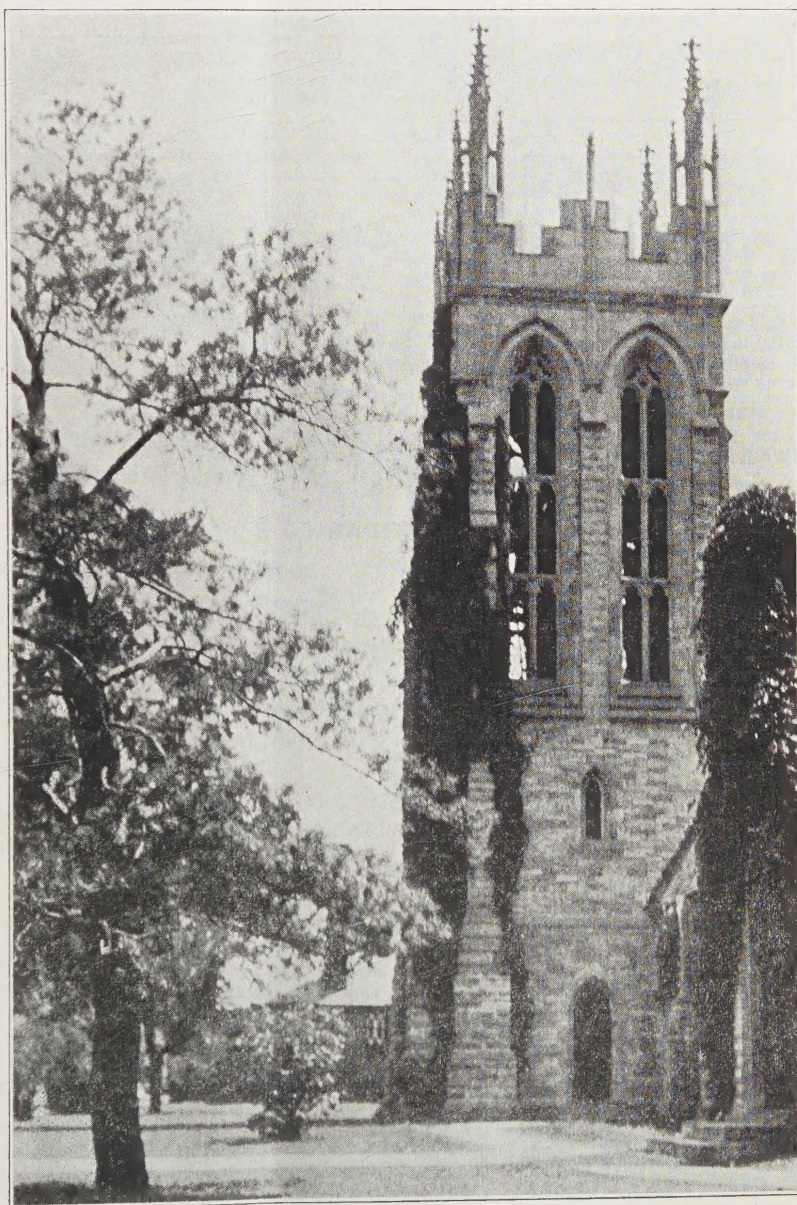
CHURCH DIVINITY SCHOOL
of the Pacific

July 11, 1936

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The

Living Church



AMERICA'S FIRST CATHEDRAL CHURCH

The Cathedral of Our Merciful Saviour, Faribault, Minn., was consecrated in 1869. The Bishop's Tower, shown here, was erected in 1902 in memory of Bishop Whipple, first Bishop of Minnesota.

Vol. XCV, No. 2

Price 10 Cents

WEST VIRGINIA—The Rev. ARTHUR VALL-SPINOSA was advanced to the priesthood by Bishop

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

Work with Young People

TO THE EDITOR: May I heartily endorse the spirit and content of the lead editorial in the June 27th issue of THE LIVING CHURCH. Your feeling in regard to what may be expected from the Young People's Fellowship and similar young people's organizations is a sound one. Too long the leaders of the Church have been passing over the opportunity of putting to real and valuable use the power which this work with young people is offering.

The social side of young people's work is the method, not the aim, of young people's organizations. It is adolescence that the young person wants to feel independent, wants to stretch his wings, while yet remaining in the protecting nearness of the nest. At this age the young person hates to be told directly, and wants to feel that what he is learning is through his own discovery. For this reason the high school and college church school classes are not generally satisfactory, while the organizations at this age are most successful.

Usually our rectors and religious education workers have fought to keep the high school classes going and so have met with very discouraging results. The obviously

correct method is to go with the young people, to carry on the religious education through the organization. The method must be changed. Discussions must take the place of lectures, debates replace notebooks, and Church activities given rather than coloring or poster-making projects.

We must now realize that the young people's organizations form a department of the church school, which meets at a different time and in a different way from the other departments. The trained leaders of these groups should attend the regular teacher's meeting of the school. The several organizations should be evaluated for the work that each is doing and some system arrived at by which each group will have a particular part to fill in the life of the Church and the education of the youth.

In Nevada this year we are being hosts to a provincial youth conference (Galilee, on Lake Tahoe, August 1st to 3d) which will have delegates from all young people's organizations in each diocese and district. No YPF convention this, but one which will unite the college work, YPF, GFS, St. Andrew, acolytes' guilds, and all other forms of the young people's work in the province, for the purpose of determining how better we may accomplish our common

Strider, Coadjutor of West Virginia, in Trinity Church, Parkersburg, W. Va., June 24th. The ordinand, presented by the Rev. Joseph Waterman who also preached the sermon, is assistant at Trinity Church, Parkersburg, W. Va.

DEACONS

ARKANSAS—GEORGE CHRISTIAN MERKEL was ordained to the diaconate by Bishop Saphoré of Arkansas in Trinity Church, Pine Bluff, June 28th. The candidate was presented by the Rev. Hanson A. Stowell who also preached the sermon. The Rev. Mr. Merkel will continue in his work at the Pine Bluff Chamber of Commerce, and will also assist at Trinity Church, Pine Bluff, Ark.

BETHLEHEM—CHARLES EDWIN COTTON was ordained deacon by Bishop Sterrett of Bethlehem in St. Michael's Church, Birdsboro, Pa., June 10th. The candidate was presented by the Rev. D. C. Osborne, and the Rev. Dr. F. A. MacMillen preached the sermon. The Rev. Mr. Cotton will take work in the Missionary District of Spokane, September 1st.

PROBERT EDWARDS HERB was ordained deacon by Bishop Sterrett in Grace Church, Kingston, Pa., June 13th. The candidate was presented by the Rev. R. A. Weatherly, and is in charge of Christ Church, Susquehanna, Pa. The Very Rev. Robert F. Kline preached the sermon.

ERIE—WILLIAM S. NOCE was ordained to the diaconate by Bishop Ward of Erie in St. John's Church, Sharon, Pa., June 24th. The candidate was presented by his father, the Rev. Sisto J. Noce, and the Rev. Kenneth R. Waldron preached the sermon. Address, 1059 Pearl St., Sharon, Pa.

IOWA—ROBERT WALKER ORVIS was ordained deacon by Bishop Longley of Iowa in Trinity Cathedral, Davenport, June 24th. The candidate was presented by the Rev. A. H. Head, and will be temporarily on the staff of St. Paul's-by-the-Lake, Chicago, Ill. The Rev. Rowland F. Philbrook preached the sermon.

MARQUETTE—CONSTANT W. SOUTHWORTH was ordained deacon by Bishop Ablewhite of Marquette in St. James' Church, Sault Ste. Marie, Mich., June 21st. The candidate was presented by the Ven. G. A. Blackburn, Ph.D., who also preached the sermon. The Rev. Mr. Southworth is part-time assistant at St. James', and is in charge of missions in the archdeaconry of the Sault.

MASSACHUSETTS—WILLIAM GENTLEMAN was ordained to the diaconate by Bishop Babcock, Suffragan of Massachusetts, in Christ Church, Cambridge, June 22d. The candidate was presented by the Rev. C. Leslie Glenn, and is in charge of the Church of St. John the Evangelist, Mansfield, Mass. The Rev. Dr. Cuthbert A. Simpson preached the sermon.

MISSOURI—JAMES MARCELLUS LICHLITER was ordained to the diaconate by Bishop Scarlett of Missouri in Christ Church Cathedral, St. Louis, June 29th. The candidate was presented by the Rev. Charles C. Wilson, and is canon of Christ Church Cathedral. The Rev. McIllyar H. Lichliter, father of the candidate and pastor of the First Congregational Church at Columbus, Ohio, preached the sermon.

OKLAHOMA—PAUL ROBERT ABBOTT was ordained deacon by Bishop Casady of Oklahoma in Trinity Church, Tulsa, June 24th. The candidate was presented by the Rev. E. H. Eckel, Jr., and after September 1st, will be curate at Trinity Church, Tulsa, Okla., with address at 501 S. Cincinnati Ave.

UPPER SOUTH CAROLINA—LOUIS O'VANDER THOMAS was ordained deacon by Bishop Finlay of Upper South Carolina at the Leafy Chapel, Kanuga Lake, Hendersonville, N. C., June 21st. The candidate was presented by the Rev. Capers Satterlee, and will assume charge of St. John's, Winnsboro; St. Stephen's, Ridgeway; and St. Peter's, Great Falls, S. C. The Rev. John A. Pinckney preached the sermon.

WEST VIRGINIA—NOWEL H. COCHRAN and CHARLES W. SYDNOR, JR., were ordained deacons by Bishop Gravatt of West Virginia at the Virginia Seminary, Alexandria, June 5th. The Rev. Mr. Cochran was presented by the Rev. J. H. A. Bomberger, and is in charge of Holy Trinity Mission, Logan, W. Va. The Rev. Mr. Sydnor was presented by his father, the Rev. Charles W. Sydnor, Sr., and is in charge of St. Stephen's Church, Beckley, W. Va. The Rev. Charles W. Sydnor, Sr., preached the sermon.

WOOD BOWYER CARPER, JR., was ordained deacon by Bishop Gravatt in St. John's Church, Charleston, W. Va., June 28th. The candidate was presented by the Rev. Dr. John Gass, who also preached the sermon. The Rev. Mr. Carper is assistant at St. Peter's Church, Morristown, N. J.

task together. There will be no combination of organizations, or making of new ones, but each organization will come to see more clearly what its work is in the culture of the Church's young people and so will return to gain more strength for itself at the same time it is carrying out greater coöperation with other groups in the single great task that is to be done.

The National Federation of Episcopal Young People has given us this start at least, in that it has encouraged meetings between the heads of the various national organizations in our Church in an attempt to integrate the young people's work. In each parish we may follow this general lead in putting the idea into efficient practice.

May I say personally that I am proud to have the announcement of my ordination in the same issue with so many fine articles

"AREN'T
WE GLAD
WE CAME?"

SAY GUESTS

AT

CHALFONTE-
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ATLANTIC CITY

of interest to young people and young people's work. In addition to your editorial there were the articles, *The Monk and the Bricklayer*, and *Instruction Before Marriage*, which immediately concerned young people, the review of the new book, *Young Adults and the Church*, and the fine note by our own Bishop Jenkins, *Youth and Age*. And the week before you gave us that really fine article concerning the young men of Yale. This is all a healthy sign of the way the Church is looking. Give us more of it.

Fallon, Nev. (Rev.) SYD TEMPLE, JR.

The Bishop Seabury Memorial

TO THE EDITOR: The Episcopal Church in Scotland held the meeting of its Representative Church Council in Aberdeen some time ago. It was the first opportunity for Churchmen to see the nave of St. Andrew's Cathedral since its redecoration at a cost of some £2,200. The whole interior has been painted white—walls, pillars, and ceilings. The north and south aisles have new ceilings of plaster work, vaulted, and embellished each with 48 heraldic shields in color within arabesques of burnished gold.

The north aisle contains the shields of the 48 states of the U. S. A. There have been devised partly from the state flags or state seals and it is, as far as we know, the first attempt to represent these in a heraldic form. In each case the recognized symbols of the state have been retained but the pictorial representations of the state seals have been simplified and treated in the conventional Gothic manner. In this matter our architect received invaluable help from Mr. Howard M. Chapin of Providence, R. I., and from Mrs. Annie Jennings of Fairfield. The whole effect is extremely beautiful and this aisle roof will be of permanent historical interest and value.

The south aisle contains 48 shields also, the arms of Episcopalian Jacobite families of the northeast, some of whose descendants are still members of the congregation.

These shields have all been photographed and a little book is in preparation which will reproduce them together with matter of general and historical interest.

This work, however, is but a small part of the memorial which chiefly consists in the extension and redecoration of the chancel, the provision of a new Altar with a baldachino of burnished gold and the transformation of

the present rather dingy sanctuary into something instinct with the spirit of worship and beauty. We have recently received the plans for the work and they are being sent to the American committee for their approval. Your readers may perhaps be surprised at the long delay in starting work upon the memorial to which they contributed so generously. It should be explained that this extension is impossible until we can get possession of the necessary ground. This ground indeed belongs to us but negotiations are not yet completed for the provision of a new school, and the Rent Act prevents our demolishing some house property. We hope however that in a short time these difficulties will be overcome. We are very grateful to all who contributed to this memorial which will mean so much to us, and we hope that many in years to come will visit the city which saw the birth of the episcopate of the American Church, and admire the noble memorial the grateful generosity of its children has erected.

May I end upon a personal note? I have been Provost but for a short time, and, unlike my predecessor, I have not had the privilege of visiting your country and of any personal touch with your great Church. All the more, therefore, I most cordially invite any who should visit Aberdeen to call upon me. It would be my pleasure to show them the cathedral and help in any way I could.

(Rev.) GORDON KINNELL,

Provost, St. Andrew's Cathedral,
Aberdeen, Scotland.

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:00, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, 11 A.M.
Weekdays: 7; Thursdays and Holy Days, 9:30
also.
Confessions: Sat., 3-5, 7-9 P.M.; Sun., 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.

New York City

Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion.

11:00 A.M., Morning Prayer and Sermon.

8:00 P.M., Evening Prayer and Sermon.

Thursdays and Holy Days

12:00 M., Holy Communion.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion.

Noonday Service, 12:05 to 12:35.

Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector

8 A.M. Holy Communion.

9:30 and 11 A.M. Junior Congregation.

11 A.M. Morning Service and Sermon.

Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

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Sundays: 8 and 11 A.M.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues

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Sunday Masses, 7, 9, and 11 (Sung Mass).

Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).

Confessions: Thurs., 5; Sat., 2:30, 5 and 8.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 A.M. Matins, 10:30 A.M.,

High Mass, 11 A.M., Evensong, 4 P.M.

Daily: 7:00, 9:00, 12:30 and 5:00.

Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Jeanau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses, 7:30, 9:30, and 11:00 (Sung Mass and Sermon).

Week-day Mass, 7 A.M.

Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

English Periodicals Bureau

TO THE EDITOR: The Church of England Council on Foreign Relations has recently established a Periodicals Bureau by means of which subscribers to Church papers forward their copies when they have read them to a foreign ecclesiastic or theologian recommended by the bureau.

The Hon. general secretary, Canon Douglas, desires me to inquire whether any of your readers would be willing to co-operate in the work of the bureau by placing their copies of *THE LIVING CHURCH* at the disposal of those who would otherwise not have the benefit of seeing them. If so, it would be very much appreciated if such readers would forward their names and addresses to the bureau, mentioning whether they have any preference as to the Church of the recipient and a suitable name and address will be sent in reply.

Communications should be marked "Periodicals Bureau" and should be addressed: The Hon. General Secretary, Church of England Council on Foreign Relations, Church House, Dean's Yard, London, S. W. 1.

M. V. WALLACE,

Clerk to the Council.

London, England.

Church Dedications

TO THE EDITOR: Dr. Bartlett, whom Fr. Harvey [Church Dedications, L. C. June 20th, page 780] will recall as having been Dean of the Cathedral of St. Mary and St. John, tells me that at the time of its dedication it was believed by those responsible for naming it the only church in the world bearing that name. It would be interesting to find if any have been so named since. As to the name for the chapel I suggest "The Holy Cross." Dr. Bartlett suggests "St. Simon of Cyrene."

(Rev.) HOWARD H. HASSINGER,

Geneva, N. Y.



VOL. XCV

NEW YORK AND MILWAUKEE, JULY 11, 1936

No. 2

EDITORIALS & COMMENTS

A Post-Graduate Summer Conference

ATTENTION has frequently been called in these columns to the growth and importance of the summer conference movement in the Church in America. The number of summer schools, general, provincial and diocesan, has steadily increased. At the present time, there is hardly a place in the land which is not influenced, directly or indirectly, by the summer conference. Clergy and laity either attend conferences or have close associations with others who do. It is not too much to say that the work of the summer conference has done and is doing a great deal to determine the trend of thought and action throughout the American Church. All the more is this the case for the reason that young, middle-aged, and old go to summer conferences. Of even more moment is the fact that all types of Churchmanship meet together at the same conference.

We wish some one would do a little research work on the history of summer conferences and write the story of their origin and development. It is our belief that THE LIVING CHURCH was largely responsible for crystallizing opinion on the subject some thirty-odd years ago, and so for inaugurating the conferences that have now become so important a part of the Church's life. At any rate, in the autumn of 1903 THE LIVING CHURCH observed editorially that Church conferences on the Northfield or Chatauqua order would be appreciated by many and suggested that the American Church Missionary Society take the initiative in arranging such a conference. That society took up the matter with enthusiasm, and under its auspices conferences were held in the summer of 1904 at Richfield Springs and Cooperstown, N. Y. In addition to these a summer school of theology was held for the first time at Sewanee, Tenn.; and in New Milford, Conn., Miss Lucy C. Jarvis held a little summer school for missions and Bible study. From this last named conference there developed the conference for Church work which met at the Episcopal Theological School, Cambridge, Mass. from 1909 to 1919, when the meeting place was changed to Wellesley College.

This conference, needless to say, has become famous

throughout the entire Anglican communion. Its official name is still the Conference for Church Work, though it is colloquially called the Wellesley Conference; and its members come from fields that are far-off as well as from those that are nigh. Among those at the 1936 conference, just ended, were, for example, Bishop Campbell, home again after ten years in Liberia; Archdeacon Najac of Haiti; Fr. Souder of China; representatives from Alaska, New Mexico, and South Florida; with members from more than thirty other dioceses and districts. And this was a characteristic enrolment.

We have mentioned the different kinds of Churchmanship to be found at summer conferences. This was illustrated at Wellesley by the presence of two nuns; several lay members from Trinity Church, Boston; lay members from Mount Calvary, Baltimore; and priests from Grace Church, New York City, and from the Society of St. John the Evangelist. Still more striking was the fact that various types of sociological opinion were represented, ranging from Christian radicals like Miss Vida D. Scudder and the Rev. Norman B. Nash to extreme Conservatives. This also is characteristic of this conference.

THE Wellesley Conference has from the beginning had distinguished persons on its faculty. In earlier years Bishop Parker of New Hampshire, Dean Hodges of the Episcopal Theological School, Dean Hart, and Fr. Huntington were notable members of the faculty. Then came the years in which Bishop Slattery of Massachusetts, Dr. Max Kellner, and Canon Bell made their memorable contributions. Still others might be cited who did mighty works for the conference. We hasten to say that every summer conference in the country has had and has its celebrated leaders. On the faculty of each and every one of them there have been and are names that are known throughout the whole Church.

But the Conference for Church Work at Wellesley has gradually attained to a genuinely unique height. We venture to say that within the past few years it has assembled a faculty every member of which is an expert of recognized standing

in the technical educational field of the Church. It was well said by an intent observer at the conference just concluded that a theological seminary of the first rank could be organized, so far as its faculty was concerned, simply by securing the present faculty of the Wellesley Conference. Since a theological seminary is a post-graduate school, this means that the faculty of the Conference for Church Work is a post-graduate faculty.

With all its pleasant social and recreational features, the Conference for Church Work is not a vacation center; it is a school. Work is required. The fact that it is done with enthusiasm, by young, middle-aged, and old is sufficient evidence of the great truth expressed in the famous phrase of the former president of Harvard University, "the romance of scholarly endeavor." We find it at Wellesley, not in a few instances but in the case of every student.

This does not mean that the attitude toward the courses taken is that of learning for its own sake. Quite the contrary is true. The members of the conference are Church workers; they have come to discover ways of doing their work better. Every course is directed to this end, whether in personal religion or in the New Testament or in Church music, or any other subject. Like other post-graduate schools, the underlying purpose of this one is to train and to equip leaders in all fields of the Church's activities, both clerical and lay. The majority of the members plan their work at the conference to win credit in the National Accredited Leaders' Association, this means, of course, regular class attendance with an examination.

The post-graduate status of the Conference for Church Work does not frighten away the young people. There are plenty of them, and they are an integral part of the conference. For at Wellesley there is no division into age-groups. The courses are all open to all ages over 18; and there is a mingling of juniors and seniors in every class. The division between the clergy and the laity is so far from rigid that a few lay members have been known to take the "clergy courses." In short, the Conference for Church Work is not a number of small groups but rather one large group. It need scarcely be said that this adds very greatly to the value, as well as to the interest, of discussions on the work of the Church in any of its aspects.

The wide-spread prevalence of summer conferences testifies to the desire of Church people everywhere to put intellectual effort into their preparation for that work, in addition to spiritual dedication. They wish to know more about the history of events and, what is even more important, the history of thought as it has concerned itself with those events. Theology, Christian sociology, the philosophy of religion, Christian ethics—these are of vital moment to all of us. We know that; and what we seek is fuller understanding of their implications. One of the significant signs of our time is the increase of the attention given by the laity to these questions. Whereas the laity once read few religious books except devotional commentaries, now they read religious books of all kinds—"simple" and "difficult." And more and more of them are looking for opportunities to study the very same subjects studied by candidates for the priesthood in our seminaries. These intellectually alert Church men and women find certain opportunities in all our numerous summer conferences. But nowhere, we think, do they find it so fully as at the Conference for Church Work at Wellesley. This, the oldest of the conferences, has had time to reach this high level of a specialist for every class—to become a post-graduate summer conference.

Can all the others do this? The question has been asked by many persons. They certainly can try! And we believe they are trying. Wellesley has shown that it can be done.

The Late Bishop of Exeter

THE BISHOP OF EXETER (Lord William Cecil), whose death was reported in our news columns last week, was one of the most notable characters in the Church of England. Affectionately known as "Love in a Mist" because of the genial personality that he concealed behind his luxuriant whiskers, he was a distinguished son of a distinguished family. Descendant of a long line of noted ancestors who had been prominent in the government affairs of England since the days of Queen Elizabeth, and son of a former Prime Minister, he was a man born in the purple and reared in a strict Tory atmosphere. Nevertheless, our London correspondent observes, "he acted and spoke more like a frank democrat," adding:

"He refused to live in the Bishop's Palace at Exeter when he was appointed there. He gave as his reason that tenancy of a palace was incompatible with the office of a bishop and against the feeling of the day. 'Other people are giving up large houses; why should bishops continue to live in palaces?' he asked. And no one answered the question. So the Bishop went to live in a comparatively modest house outside Exeter, and the palace became a permanent hospital under the Ministry of Pensions for disabled soldiers."

The Bishop's three visits to America gained him a wide circle of friends and admirers on this side of the Atlantic, and if he never quite seemed to understand this republic he nevertheless had a warm affection for its Churchmen and those who met him reciprocated it fully.

May he rest in peace and may light perpetual shine upon him.

A "Tom Thumb Wedding"

THE "Tom Thumb wedding" has again come to the fore. Our attention has been called to the holding of one of these events in the parish hall of one of our churches in the East under the auspices of the church school. The Tom Thumb wedding is an event in which children are dressed up to represent the bride, the groom, the minister, attendants, and guests, and a mock wedding ceremony is performed. Generally the dialog contains such expressions as the following: "Do you agree to earn the money to support this woman and permit her to attend bridge parties? . . . Do you agree to darn this man's socks? . . . You are now hitched."

We say without hesitation that such a caricature of Christian marriage as this is inexcusable. Indeed, it comes dangerously near to blasphemy, as it tends to cast ridicule on a sacrament of the Church. At a time when the Church is doing everything in its power to educate properly for Christian marriage and to stress the sanctity of the home such an affair, held under the auspices of the Church, is a matter of grave concern. We hope that the bishop will admonish the rector concerned, who ought to have known better, and we trust that no other parish of this Church will have the bad taste to follow this example.

ACKNOWLEDGMENTS

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	\$4.50

Why Anglo-Catholicism?

By the Rev. Don Frank Fenn, D.D.

Rector, Church of St. Michael and All Angels, Baltimore, Md.

IN THE CITY of Baltimore we have a nationally known writer who is one of the greatest iconoclasts in the country in the name of conservatism, and yet, who, at times says some very trenchant things. Not long ago, speaking at a banquet of the Associated Press, he said that the

newspapers were the only agents remaining in our land that could be honestly critical and to which the people of the land would listen. He said of the teachers and professors, "No one pays any attention to them any more; when they are heard of at all, it is as comic characters. The pulpit has gone further and fared worse; in most communities it is now tolerated only insofar as it confines itself to post mortem matters, and never says anything that can either be proved or disproved."

Now one does not mind the vaporings of one who seems merely to be soured on all of life, as does this writer, because he includes in his diatribes those who make the laws of the land and those who enforce them. Nevertheless, one does mind if by chance he seems to speak the truth, and I am afraid that he spoke the truth with regard to the pulpit. What he meant, of course, was the clergy of the various Churches and religious bodies. It is true, I believe, that no one pays much attention to what we say today. In the past, we as a class were the most highly educated group in the community. That is not necessarily so now, and, consequently, while we may express opinions, we may not do so with great authority, nor will our statements be received with any particular respect by many people who hear us. I believe that many of the clergy, and especially those of the sects, have brought this attitude upon us—for we have tried to expound from our pulpits the errors of science and industry and many have tried to influence legislation so as to control the morals of people by force; still others have set themselves up as experts in every line of human endeavor. Now, people know that it is impossible for any of us to be experts in so many things, and so we have lost the respect that at least some of us should have in the sphere of religion in which we ought to be expert.

In spite of this, it is unfortunate that the Church has not sufficiently powerful influence to make people follow her teachings in the things that affect the lives of men each day. It is essential that our social structure be based upon the will of God and built upon the principles laid down by His Blessed Son. Nothing less than that will ever be permanent. In these days our ears are assailed by a cacaphony of sound, as the "barkers" at our various political and social side-shows tell us that they have the greatest show on earth. The Republicans tell us that the Democrats are wrecking the country. The Liberty Leaguers tell us that unless wealth and privilege are given full sway to manage the lives of all of us the country will go to Hell. The Democrats tell us that if the Republicans come back into power, there will certainly be Fascism, followed by Communism, and the Socialists hope that such a catastrophe may take place (just as the Communists hope for the opposite) because the Socialists say that they have the solution of the world's problems, and, with the inevitable failure of Communism, they will come to the rescue of mankind.

THIS ARTICLE, originally delivered as a sermon before the Anglo-Catholic Club in the diocese of Washington, with the text from St. John 17:11: "Holy Father, keep through Thine Own Name those whom Thou hast given me, that they may be one as We are one," contains some pertinent thoughts for all members of the Church.

Well—there we are! All of these are experts—so they say—in social and economic matters, and none of them is concerned with the will of God or of Christ, though many of their protagonists are faithful Church members. They cannot see what the Church has to do with what

they call the practical things of life, failing to realize that God has a will about all things that concern humanity and that anything which militates against the recognition of human beings as sons of God cannot possibly stand with any degree of permanency; that ultimately His will will be done even at the cost of catastrophe, brought on by the blindness of the people in whose hands lies the power to control human life.

Now it seems to me that the Church should always be insisting upon these facts. It should constantly insist that there should be living wages, decent living and working conditions, and that human beings who labor shall be treated as sons of God and not in the mass as the commodity of labor. The Church must insist that in relations between nations Christian people who are leaders in international affairs must always remember that nations are simply aggregations of human beings who are sons of God. They must remember that when they talk of war and continue to make conditions that lead to war, they are speaking of cruel and unspeakable practices which are worthy only of the jungle, and, indeed, are less merciful and reasonable than the law of the jungle; and this among people for whom Christ died and whose personalities are the most valuable things in God's creation. There is no hope for world peace except as the people who are leaders and we who compose the rank and file of nations are so filled with our dear Lord and so aware of His will that we live the risen life of Christ here and now in all of our relations, local and international, industrial and political, as well as personal, as followers of Jesus.

NOW, when we have said that, we have gone as far as the Church can go. We cannot be expected to offer a plan of society which will accomplish the ends set before us by the Christ of God. Our duty is done when we have tried to make clear that the way of Christ is the way of life, not only for the individual, but also for the aggregation of individuals known as society. We have our statesmen, we have our politicians, we have our industrial and public leaders, we have our lawyers and teachers. They are the people who must frame the social order and conduct it. They are the experts. But, we must make them see that they must start, not with some pet theory of their own, evolved out of their own puny minds—for they are all puny, no matter how great they are—but rather, with the teachings of Jesus and the great deposit of the Faith that has come down through the ages; and, with that as a foundation, with that as their guide posts, they must accommodate the practical necessities of life to those principles, if they are faithful Christians. They must be taught that all men are of one blood in every nation of the world and that no matter what the sacrifice may be, the economic order and the international relations of men must be in ac-

cordance with God's will and fit into the great commandments that are fundamental, the love of God and the love of man. We are Christians, and, as such, must follow the Christ our Master. We see Him going up the road to cruel Calvary, and I am afraid that some of us Christians must be willing to follow Him even there, that His will may be done among men.

However, this will come to pass only when we have a converted people. That is the first thing. Our people must be brought to Christ so that they have a personal devotion to Him that is inescapable. This we can do by teaching in season and out of season, and striving to lead men and women to the Sacraments of His Church, through which they come to know Him as He is and by which they are filled with His fullness. Only converted people will ever bring in the Kingdom of God. It is not sufficient, moreover, that we shall do that particular work only in our own parishes, for until the world is converted to the Christ of God, it will be impossible to bring about all these things. Therefore, the mission of the Church rises with ever-growing insistence upon our minds and consciences. It is to be regretted that in many instances Catholic parishes fail in their support of the mission of the Church, thus becoming not Catholic, but peculiar congregational churches with elaborate ritual. We cannot have world peace until men everywhere follow the Prince of Peace, and we cannot have decent economic arrangements until all nations have them; and these things can only come to pass with the true conversion of people everywhere to the Christ of God. Therefore, it becomes imperative that we prosecute the mission of the Church with all of our power, by our sacrificial gifts, by our prayers and by the gift of our sons and daughters to go into all the world to bring the Christ to all people.

THE TROUBLE is that both in striving to impress the world with the necessity of following Christ in building its social structure, and in attempting to convert the world to Christ, we are in the same condition as the political and economic world. We, in religion, also have our "barkers"—all proclaiming that theirs is the best show on earth (and the admission is usually a nickel or a dime). We have two or three hundred competing sects and Churches, each proclaiming that others are wrong, and that no one but those who belong to that particular sect has the slightest chance of Heaven. No wonder the world has but little respect for the Church as such! No wonder we are unable to convert people of Christ! And, it is not to be wondered at that we are unable to make people see that only on the foundation of the will of God can any permanent society be built. We all talk and we say that Christianity demands this and not that; that the Church demands that its people live lives in accordance with the rules laid down by Christ through His Church. And the people rightly say, "What Church?" Even the pronouncements of the great Roman Church are not of great importance, because, after all, they are but a portion of those who name the name of Christ. Therefore, it becomes tremendously important that we give humble and honest consideration to the matter of Church unity. Without such unity, disaster faces not only the Church but the civilization in which we live.

We have on the one hand the Roman Church with its fundamental demand that we acknowledge the Pope of Rome as Christ's Vicegerent on earth and His infallible mouthpiece in matters of faith and morals, and that we acknowledge that unless our Ministry is in communion with Peter, Prince of the Apostles, there is no Church. On the other hand, we have the multitude of sects with their varying ideas of what is

essential in order that there be any Church at all, usually based upon divisive principles that permit the breakup of Christianity into smaller and smaller bits; because individual opinion and interpretation of Scripture have been substituted for the authority of Christ and the faith once delivered to the Saints, along with the guarantee of the validity of the Sacramental life, which is the Apostolic Ministry, founded by Christ through His Apostles.

Yes, I am well aware that much thought is being given to unity, especially by a large group of non-Romans, without giving any consideration to the Roman Communion, and very little to the next largest group of Christians, the Eastern Orthodox. But most of the attempts at unity of which we read look toward a Pan-Protestantism, which can never save the world. We see puerile attempts at good will in wide-open Communion services among people to whom the Blessed Sacrament is nothing more than a common meal of bread and wine taken in pious memory of Him who is the best man who ever lived and who may be God, but to whom it does not matter particularly whether He is or not. That is not the way to unity, I am quite certain. We have also all of the federations of Churches, which seem to me utter failures in bringing about true unity, for which the Master prayed so earnestly. Indeed, I believe that most of the federations which we have now are stumbling blocks to unity, because people are satisfied with federation and will not move on to unity. Further, such federations concern themselves merely with non-Roman and non-Orthodox groups and that certainly will not bring unity to the Body of Christ.

MANY of our consultations on unity concern themselves with an effort to find out the least common denominator—how much each of us can give up in order to have an outward unity. In other words, many of our attempts at unity and our conversations looking toward it seem to be tending to create a vacuum instead of a religion, and I am quite certain that God abhors a vacuum in religion as much as He does in nature. Just as it is true that no social structure can ever be permanent unless it is based on the will of God, so is it true that no unity of the Body of Christ, His Church, can ever be achieved unless we seek to know His will for His Church. The only way that I know in which this can be done is to try to discover what our Lord said about His Church, what the Apostles and their immediate successors did about the Church, and what of all that they founded has persisted continuously in the Church which has an historic background, and then, cost what it may, to form our reunited Church on those foundations.

Although the Anglican Communion is far from perfect, I believe that it has done exactly that and with greater success than any other in the world. I say this not because I happen to be a priest in that Church, but because I chose to be a priest of that Church, without any family background of the Church, for the very reason that I believed this to be so. True, we have been badly infected with the loose and prejudiced thinking of the continental reformation, and it is also true that this influence has nearly robbed us of our Catholic and Apostolic character, but it has not succeeded in doing it completely.

Of the Anglican Communion I should say that unless it proclaims its Catholicity it has no place in God's scheme of things. If we are not a part of the Catholic Church, then we are all sinners; for we are preventing the unity of Christ's Body simply because we like some form of simple vestments

(Continued on page 39)

Forward With Christ

From a Radio Address in the "Church of the Air" Series, July 5th

By the Rev. Karl Morgan Block, D. D.

Rector of St. Michael and St. George's Church, St. Louis, Mo.

THE FIRST CALL of the Forward Movement is to *discipleship*, to re-dedication. It is an appeal to every individual in the Church to set his spiritual house in order, to face up to the implications of his Christian profession. We may devoutly thank God for the demand for reality which our age is insistently making. The shibboleth of numbers with its mass appeal is giving way to Jesus' method of attracting men, one by one, into the Kingdom of God. A comparatively small group of wholly converted and wholly surrendered disciples can change the face of our bewildered civilization. Dr. Einstein is reported to have said, for instance, that a resolute two per cent of our peoples can achieve international peace.

We must restore the simple but effective technique of the Christian life. In the hurry, disillusionment, distraction, and busy-ness of modern existence, we must find time to be apart with God; to dedicate daily at least a quarter of an hour to rapt silence with Him, where, attuned to the "still small voice," we can have fellowship with the Eternal and achieve that strength which assures triumph over brutal circumstance and paralyzing indifference. Like St. Joseph and the Blessed Virgin Mother, we have gone on our way, "supposing Him to be with us," when by the intrusion of other interests, oftentimes quite legitimate, we have lost that personal companionship. Like them we too must find our way back to the Temple, seeking the Lost Christ. Clergy and people alike must, with transparent sincerity, confess their failure to measure up, often to the normal standards of Christian discipleship and vocation. If we resent this challenge, we only enforce the validity of the stricture.

I join with a multitude of sensitive preachers in confessing that I drag reluctant steps into my pulpit Sunday after Sunday as I look into the faces of men and women who have been heroes in the battles of peace. They have faced triumphantly temptations, testings, and tragedies, the very recollection of which strikes terror to my soul. As one recalls such heroic spirits, he is impelled to sit "at the feet of the grass." Many of our lay people too, I believe, are willing to confess in all honesty that they have slipped from their moorings, have with greater or less uniformity accommodated themselves to the age-drift, yielding to the fierce pressure of social habit that identifies one with the baser instincts rather than the higher.

Or if there be no such severe indictment of the personal life, some must recognize that indifference and cynicism have laid their chilly fingers upon the warm heart of an erstwhile devotion and sacrifice. Such an "about face" is no counsel to morbidity; it is a challenge to a new life, to a recapture of the imprisoned splendor which through worship and the developing sense of the sacramental enables us, literally, to "practise the presence of God."

Dr. Simpson, the Scotch Presbyterian, confesses that it is the temptation of the Reformed Churches to over-intellectualize and over-energize the Christian Faith; that the ultimate relation between the finite and the Infinite in religion is personal and that the riches of personality are not exhausted by either intellectual or practical activity. The world within with its imagination, feeling, and affection, the world of

worship, is that in which personality has its richest expression. Christ is to be thought out in doctrine and ethic; He is to be served with all the energy and romance of our being, but supremely He is to be *adored*.

We forget that language grows luminous with intelligent and heartfelt repetition; that there is a strong incitement to reverential response when we realize that in participating in these ancient services, we are joining the ranks of countless men and women, both in the Church Militant and in the Church Expectant, to whom these same symbols, these identical prayers, have been a source of spiritual dynamic, inspiration, and peace. One does not become weary of great works of art; he cannot see them too often. The second time he hears a symphony of one of the masters, it means more to him than before. The more frequently he hears great musical compositions, the more intelligent is his appreciation and the more definite is apt to be his response, as he learns to anticipate their melodies and harmonies. Worship is an art. Through it one gains spiritual perspective to an uncanny degree and an eerie gift of intuition, and he is further reinforced by a power not of this world.

Unhappily much of our contemporary religion is unintegrated, spasmodic, and sporadic in its expression. One cannot flutter after holiness. The best things in life are not to be had for the mere asking. Our Lord in the Beatitudes reminds us that one must "hunger and thirst after righteousness." These are primal instincts—hunger and thirst—insistent and cumulative in their emphasis. Any age bogs down into ineptitude and futility where men fail to dedicate themselves to the rigorous demands of the Christian Gospel.

BUT personal religion is not all. Some one has truly said, "If religion ends with the individual, it ends." Christianity is a social gospel. Until recent times our effort has been too largely placed upon the conversion of the individual as such, and not as a member of the group. Man does not live in a moral vacuum. It is quite true that the soul of all improvement is the improvement of the soul, but when one begins to care about individuals, he must become increasingly concerned with social conditions that impinge upon them. The individual, of necessity, lives and moves in expanding circles of larger relationships. The machine age has made this more acute.

There is little value in winning youth to right attitudes and habits if they are to be sent into a world largely uncongenial to their fulfilment. We are learning with travail of soul that it will never be well with any of us until it is well with all of us; that the world is a family, as Jesus insisted, and that no selfish isolation or narrow nationalism can solve our corporate problems. Thoughtful students of the present situation assure us that the high productivity of the modern machine demands a more equitable distribution of income and that our modern economic era has moved forward "without reference to any well conceived or socially useful plan and without proper ethical and religious sanction." Christian folk must think more and more of questions hitherto considered political and economic in terms of human values. It will be

a sorry day for the Church of Jesus Christ if she loses heart—concern for the underprivileged and the distressed. All human relationships must be submitted to the mind of Jesus Christ.

The Forward Movement seeks to rehabilitate the home, for the family is atomic in all social fellowships. The most impressionable years of one's life are those lived in the home. There consciously or unconsciously parents "condition" the characters and social attitudes of their children. One of our supreme tragedies has been the terrifying silence about God in homes professedly Christian. We must restore the simple technique of family prayers and grace at table, as an irreducible minimum of the expression of family religion. The course, prepared by the Women Associates, entitled *Religion in Family Life*, stresses the need of training in Christian ideals in marriage, the influence and responsibility of parents, and the prayers and Church life of the family, and suggests methods by which the influence of the Christian family may extend into the life of the community and the world. Remember, the conduct patterns which a child observes at home largely determine his usefulness as citizen and Churchman and his attitudes and behavior in the widening circles of human activity.

TO ENFORCE the ideals of Christian discipleship in one's personal, family, and Church life, *Forward—day by day* was promulgated. Thousands have witnessed the value of this manual of daily prayer and Bible reading, reminding us of our two-world citizenship. It came as the answer to an often-expressed request. Religious leaders have felt increasingly that the supreme need of the Church of our day is the cultivation of a simple spiritual technique. Faith has to be translated into terms of contemporaneous and habitual thinking and woven into the fabric of our daily lives. Theory must be reinforced and undergirded with a proper method before one can be assured of permanent and lasting results. The lives of the saints, past and present, assure us that the universe is law-abiding spiritually, as well as it is physically. Hence the importance of habit, the development of a simple "rule of life." The finest things we achieve are distilled from laborious effort, but what begins as a labor ends as a joy. One gets out of his religion what he puts into it. Daily acts of self-denial, daily deeds of kindness, daily struggles to be pure and brave, daily study of God's Word, daily quiet times with the Heavenly Father, frequent participation in the Sacrament of the Altar, these build the road to strength and life's durable satisfactions.

To some, prayer may seem purely subjective, a sort of cheering section to maintain one's morale, but to radiant souls, prayer is a habit. One who knows it thus is confident that God speaks to his soul and endues him with a courage and grace beyond human achieving. Jesus never neglected His "rule."

Some never read a religious book, attend divine worship at best occasionally, make no fine adventures for the right, no sacrifices for their Christ, and expect to be rewarded with a profound sense of spiritual reality, with a moral sufficiency for all of life's problems and exigencies. "God is not mocked, whatsoever a man soweth, that shall he also reap." Why do some find disillusionment, hypocrisy, futility, disappointment in many whom they meet, so that they cry with bitter cynicism, "The more I see of men, the more I love dogs!"? Surely it is because they have no technique for friendship, no willingness to spend and be spent in the service of others. Prayer opens the way to God and to men's hearts. In so vital a

matter, I prefer to take my stand with Jesus rather than heed the voice of some disputatious agnostic or radical psychologist. "By their fruits ye shall know them." Have you the Commission's course on *Proving Prayer*? It will lead you beside still waters and bring comfort to your soul.

ONE OTHER STEP of the Disciples' Way needs emphasis—*sharing*. No one has fulfilled his duty as a follower of Christ by the cultivation of intimacy with his Master and a deep sense of awareness of his God—grand and necessary as these achievements may be. The sharp challenge rings out, "Go ye!" It is a call primarily to personal evangelism. We assume it to be the exclusive duty of the clergy or of a few devoted disciples to lure the preoccupied and the seeking into the fellowship of the Son of God. The New Testament offers no exemption to anyone baptized in His name. Each one of us has a circle of acquaintances and friends susceptible to his influence and appeal. Often they can be won to the Church by the contagion of example. There are hosts of good people who need the Church's ministry and whom the Church needs. They are waiting for your witness to the power of Christ in your life and your loving concern that they may share the blessings upon which you depend for strength to meet daily trials and temptations. They seek only the testimony of experience, the assurance of your example. Often one is yearning but for a word that will give the needed impulse for him to enter upon the Disciples' Way. None of us is perfect, far from it. Each one has his weaknesses and faults, but if we are sincerely trying, God is merciful and so are our friends. We are disciples whom Jesus is teaching, line-upon-line, precept-by-precept. Often we grieve the heart of the Great Teacher, yet He is tender and forgiving if we turn and follow Him. The world is full of beleaguered and harassed souls seeking the assurance of pardon and the benediction of peace. Christ speaks through us, Christ seeks through us.

Sharing means too the acceptance of the office of stewards. It is a distortion of truth to imagine that Christianity does not involve sacrifice—the dedication of our goods and ourselves for the upbuilding of the Master's Kingdom. "Where your treasure is there your heart is also." Unless one makes an impressive investment of what he has, to sustain and enlarge the Church's mission, his loyalty is subject to serious question. Liberality is never born in the regions of expediency.

We Churchmen are prone to be suspicious of our emotions. We need the dynamic of a creative passion. Man's extremity is God's opportunity. It is in such days as these that the Church can best fulfil her mission. Brother clergy, bishops and priests, if you have been helping to make the Forward Movement nothing less than a spiritual revival in diocese and parish, may God grant you His richest benedictions; if you have been reluctant, won't you lend a hand, that a fire of burning zeal may be kindled upon all our altars?

Brethren of the laity, I invite you to make the sort of adventure that the world esteems folly, to gamble your lives on the God revealed in the face of Jesus Christ and to make the prayer of the Chinese Church your own, "Lord, revive Thy Church, beginning with me."

You, dear young people and children, the Lord Christ needs you, your youth, your enthusiasm, your vision, and your loyalty. Ours is a child-centered age. You have far greater leadership than you imagine. Today as never before, "A little child shall lead them." Unstained by passion and unchilled by cynicism you can help a bewildered world find that peace that passeth understanding.

A Notable Semi-Centennial

By the Rt. Rev. James R. Winchester, D. D.

Retired Bishop of Arkansas

THE SESSION of bishops this fall in Chicago marks a high-light in the American Church, being the first Pan-American conference of Anglican bishops. This gathering will, I think, pass down in history as a great event, and should have the prayers of our whole communion. The Forward Movement, that has taken such hold upon the mind of the Church, should find great encouragement in this notable gathering. It has been called a "little Lambeth," because composed of representatives not only of our Church in the United States and the missions thereof in other fields, but also of the Church of England in Canada, the Church of the province of the West Indies, and the Anglican dioceses in Central and South America. Surely this is an important event in the new world!

It is an interesting fact that this great gathering coincides with the 50th anniversary of our General Convention, which, meeting in Chicago in the year 1886, promulgated the "Quadrilateral" of the Chicago-Lambeth Conference the four points of which have been so ably discussed by all branches of the Christian Church. The fourth point of that Quadrilateral, the Historic Episcopate, has attracted the attention of Christendom, and is still prominently in the popular mind.

This Convention, half a century ago, was the first that I attended, and, so far as I know, I am the only surviving member of that body. My mind dwells particularly on that notable Convention, which met in the old music hall in Chicago, where the acoustics were so excellent that no one in attendance missed the discussions. As I think of the famous debaters on that floor, I can understand why it has been said, "There were giants in those days." The two great questions which permeated the entire body, drawing out vivid debates (even showing occasionally an acrimonious spirit) were, first, the change of name, and secondly, the appellate courts. The aisles of the Convention hall between sessions, the banquet hall, the corridors of the Palmer House, where many delegates were housed, reverberated with these two topics, as though there were no other questions to be considered. Missions seemed to be in the background, save for special services when such men as Bishop Tuttle (up to the time of this Convention Bishop of Utah, but just translated to the diocese of Missouri), Garrett of West Texas, and Phillips Brooks made stirring addresses. I can never forget Phillips Brooks' sermon on the text, "I was not disobedient to the heavenly vision." And I doubt whether any sermon of his has been more used homiletically by the clergy than this.

Partisan feeling ran high in those days. Even the hours between the sessions of that Convention were filled with spirited discussions. Little did I dream, at that time, that the provincial system would come into vogue. It was considered the most advanced "High Church" theory of the day, the apprehension being that it would lead to archbishops in the American Church. Dr. Charles Minnegarode, one of the most scholarly men in that Convention, was so overcome by the idea of changing the name of the Church, that he said with vehemence, he would like to have engraved on his tombstone, "Presbyter of the Protestant Episcopal Church"! The great champion of the then unpopular idea of dropping the word "Protestant" was Judge Corning Judd of Chicago, who, in

my judgment, made the most finished address of the whole Convention. He held the rapt attention of the House. Unable to stand on his feet, he was permitted to speak from his chair, the Convention having passed a unique resolution, presented by Governor Paine of New Mexico, giving him this privilege. Judge Judd offered the following preamble and resolution, which were placed on the Calendar:

"Whereas, The name 'Protestant Episcopal' is too narrow and exclusive as a designation of a Branch (as ours is) of the 'One Holy and Apostolic Church of Christ,' in which we express our belief in solemn Creed;

"And Whereas, Such designation is not only incomprehensible in its significance, but misleading to the misinformed, and to that extent pernicious and harmful; therefore

"RESOLVED, As the sense of this House, that such name should be expunged from the present designation of this Church in her laws and formularies, and that proper legislative action should be taken to that end."

The Rev. Dr. Adams of Nashotah, Wis., offered the following resolution, which was also placed on the Calendar:

"RESOLVED, That this Church in the United States is, by her descent from the 'Ecclesia Anglicana,' the 'Ecclesia Americana,' and therefore should be called by her title, The American Catholic Church."

THESE resolutions opened a question which is still a matter of discussion. I do not think any General Convention has been distinguished for as much eloquence, oratory, and partisan debate as this of 1886. Out of it we see today the great provincial system and the unanimity regarding the evangelical status and "Episcopal" as the accepted name of the Church. In view of my long experience and close attention to the discussions of the General Conventions, in both the House of Bishops and the House of Deputies, I recognize the working of the Spirit of God, directing the course of His Church in this country, bringing it in closer touch with the Mother Church of England. It is said that the Archbishop of Canterbury, on his visit to one of the General Conventions, while honored in the House of Bishops, could not resist secretly listening, when he had an opportunity, to the discussions in the House of Deputies, and went back to England deeply impressed with the laymen's movement in the United States, a work which has now developed into the Forward Movement. But the House of Deputies has become so large that it seems time to have each province hold its special meeting, sending a select delegation as representative of said province to the Triennial, which can decide all questions presented through the various provinces. In this way the General Convention can be made a representative body of the whole Church, with reduced numbers, thus saving expense and expediting business. Every diocese, through its province, would have equal privileges. Thus the provincial system would be in keeping with the Episcopal Church, giving to each bishop, whether diocesan or missionary, a voice of authority. While the provincial system has been adopted beyond all expectation, the second question has developed (the name of the Church) until now our Church is recognized as the "Episcopal Church" rather than the "Protestant Episcopal," by nearly all.

The Convention acted regarding giving the colored people

a missionary episcopate, a matter which is still prominently before the Church as more valuable than suffragan bishops for the welfare of our colored people. Much attention was given to the organization of the Woman's Auxiliary, which has become the great missionary arm of the Church. The question of an American Church building association also received the consideration of this Convention.

So many cases of trial of clergymen having come up in those days, Mr. Hill Burgwin of Pittsburgh offered the following valuable resolution, presenting the judicial system of the Church:

"RESOLVED, The House of Bishops concurring, that a joint Commission be appointed, consisting of five bishops, and five clerical and five lay deputies, who shall consider and report what changes, if any, are desirable in the judicial system of this Church, in respect to the trial of presbyters and deacons, and what legislation they would recommend for making such changes; that to this Committee be referred all memorials and resolutions touching said question; and that their report be acted on by the House of Deputies, in the first place."

The Rev. John Henry Hopkins of Central Pennsylvania, one of the most influential members of the House of Deputies, not only introduced a resolution, but brought a memorial from that diocese, regarding the court of appeals. He also introduced a resolution regarding Christian unity rather as a substitute for the form so well known in the Church today. He wisely insisted upon Confirmation as one of the points of unity.

"While this Church is responsible only for her own standards, which she has herself set forth, yet she is willing to receive into union any congregation using any Liturgy that ever has been used in any Branch of the One Holy Catholic and Apostolic Church, in any age.

"This Church is also willing to receive into union any congregation of Christian people who will give satisfactory pledges touching these four points, to wit: First, That they accept the definitions of the Faith, as set forth by the undisputed General Councils; second, That they will have, and continue to have, a ministry of Apostolic Succession given either hypothetically or absolutely; third, That their members will receive Confirmation at the hands of a Bishop; and fourth, That they will use only valid forms in the administration of the two great Sacraments of Baptism and the Holy Eucharist."

IN THIS Convention of 1886 the two most notable missionary bishops were Tuttle and Garrett, who later became Presiding Bishops of the Church. I doubt whether any Convention has had more clerical members of the House of Deputies who later were elected bishops than the one of 1886. Among them were the following:

The Rev. J. Steptoe Johnston of Alabama, Bishop of West Texas; the Rev. James Dow Morrison of Albany, Bishop of Duluth; the Rev. Cyrus F. Knight of Central Pennsylvania, Bishop of Milwaukee; the Rev. T. N. Morrison of Chicago, Bishop of Iowa; the Rev. James R. Winchester of Georgia, Bishop of Arkansas; the Rev. Charles R. Hale of Iowa, Bishop Coadjutor of Springfield; the Rev. Abiel Leonard of Kansas, Missionary Bishop of Utah; the Rev. Phillips Brooks of Massachusetts, Bishop of Massachusetts; the Rev. Frederick Courtney of Massachusetts, Lord Bishop of Nova Scotia; the Rev. Elisha S. Thomas of Minnesota, Bishop of Kansas; the Rev. Cameron Mann of Missouri, Missionary Bishop of North Dakota and later of South Florida; the Rev. Ethelbert Talbot of Missouri, Bishop of Wyoming, then of Bethlehem, and later Presiding Bishop; the Rev. Joseph B. Cheshire of North Carolina, Bishop of North Carolina; the Rev. Edward R. Atwill of Ohio, Bishop of West Missouri; the Rev. W. Nelson McVickar of Pennsylvania, Bishop of Rhode Island; the Rev. David H. Greer of Rhode Island, Bishop of New York; the Rev. Ellison Capers of South

Carolina, Bishop of South Carolina; the Rev. John Kendrick of Southern Ohio, Missionary Bishop of New Mexico; the Rev. Frederick W. Taylor of Springfield, Bishop of Quincy; the Rev. William C. Gray of Tennessee, Bishop of South Florida; the Rev. Davis Sessums of Tennessee, Bishop of Louisiana; the Rev. Thomas F. Gailor of Tennessee, Bishop of Tennessee; the Rev. John B. Newton of Virginia, Bishop Coadjutor of Virginia; the Rev. R. A. Gibson of West Virginia, Bishop of Virginia. The Very Rev. Carroll M. Davis, for so many years Dean of Christ Church Cathedral, St. Louis, and secretary of the House of Deputies, was elected Bishop of West Texas, but declined the election.

I can never forget the Christian courtesy of Dean Samuel Hart, later secretary of the House of Bishops, affectionately known as "Sammy" to his students at Berkeley Divinity School. Dr. Morgan Dix was elected chairman of the House of Deputies, and with his accurate knowledge of the personnel of that body, his impartial ruling, and clear sense of justice, he satisfied all parties. Colonel Z. D. Harrison, recently deceased, was a member of the Convention of 1883, and has been recognized in the General Conventions since as one of the most influential Southern laymen in the Church, distinguished for his clear judgment, sane advice, and loyal Churchmanship. It was at this Convention of 1886 that Gailor of Tennessee and Davenport of Springfield made their brilliant speeches and stepped into the limelight.

From the year 1886 on through a number of Conventions the two notable debaters whom I recall were Dr. W. R. Huntington of Grace Church, New York, and Dr. Davenport of Springfield, and later of Memphis. It was said that Dr. Huntington watched Dr. Davenport more closely than any man in the Convention, recognizing his keen logic, and *vice versa*. Each was on the alert to pick up the weak spot in the other's debate. As I sat in later Conventions in the delegation with Dr. Davenport, I cannot recall a flaw in any of his arguments. The Rev. Dr. Dix, chairman of the Convention, recognized Dr. Davenport's ability, and selected him as chairman of the Committee on Canons, which office he continuously held.

NARCISSA UNCHANGED

I HAVE been dawdling many seasons now
Beside a certain pool, with my two eyes
Focused upon a single figure there.
I've liked to watch the doubly-rippling hair,
The pulse beneath the bosom's fall and rise,
The changing thought along the white, smooth brow.

I've not regarded, on the bank's wet shelf,
A life that crawled or flowered, nor, passing by
Along the brink, the rich mysterious stuff
Of men and women; it was quite enough
To scrutinize that form; but somehow I
Today begin to tire of myself.

Perhaps it's that the yellow hair's gone pale
And tarnished somewhat, that the bosom's strong
Rondure has with the contracting years grown flat.
The brow grown hard; perhaps it's only that
The rarest image stared at all day long
Is bound in time to grow a little stale.

I wish that long ago when morning sprung
Flexible in me, I had trained my eye
On farther deeps; so might my world tonight
Reflect, beyond this perishing delight,
A plant, a child, a vision of the sky—
Something to be perennially young.

DOROTHY LEE RICHARDSON.

Why Not the Papacy?

By the late Frederic C. Morehouse

Editor of THE LIVING CHURCH, 1899-1932

IT WOULD be a pleasure if each religious body might be able to state positively what is its position without being obliged at the same time to controvert the position of another. With respect to the issues between the Anglican Churches and the Roman Catholic Church this becomes impossible because the claims of the latter are such as to destroy the position of the former if they are to be recognized at all. It becomes necessary, therefore, to examine some of the Roman claims as a part of the necessary defense of the Anglican position.

It will be recognized that everything relating to the Church depends ultimately upon the will of our Lord. He it was who founded the Church, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Cornerstone.

It seems difficult to construe this sentence (Ephesians 2: 20) without assuming the equality of the apostles as foundation stones. In case of any inequality between them it seems certain that it would be stated in such a connection. The Roman contention, however, is that St. Peter was singled out by our Lord for a special position of primacy among the apostles; that he afterward became Bishop of Rome; and that, by our Lord's own appointment, his primacy was continued for all time in his successors in the bishopric of Rome. Subsequently, in history, it is claimed, that primacy became a supremacy over all other bishops and over all the Church, and then was subsequently declared to involve an infallibility of the Roman pontiff in faith and morals when speaking *ex cathedra*; so that all authority and all jurisdiction flow from him, and a Church separated from communion with him as Pope is separated from the Catholic Church.

This series of assumptions is defended by certain interpretations of particular texts and clauses in the New Testament, each of which, we are bound to say, is also susceptible of other interpretations. And it is impossible for us to assume, what the Roman Church deems beyond question, that if our Lord wished to build His Church on the personality of Peter in such wise as to make him and his successors as Bishop of Rome for all time supreme and infallible heads of the Church, He would not have said so plainly.

FOR, as the Roman Catholics hold equally with us, the principal source book of the Church is the New Testament. But—

The New Testament does not so much as record that St. Peter ever set foot in Rome.

Or that if he did, he ever was Bishop of Rome.

Or that, if he ever was Bishop of Rome, he differed in any respect from any other bishop.

Or that, if he had any primacy whatever among the apostles, that primacy was attached to the bishopric of Rome in such wise as to be susceptible of transmission to his successors in that see.

IN CONNECTION with the recent widespread discussion of the relationship of the Anglican Church to Rome, several readers have recalled this article, which appeared originally as an editorial in "The Living Church" of August 2, 1930. It was subsequently reprinted as Church Booklet No. 306, in which form it is available at 3 cts. each or \$1.00 a hundred.

Or that, if any primacy was attached to the see of Rome, it was such as was necessarily permanent or necessary for all time in the Church, so that it could not be transferred—we will say—to the future bishopric of New York if the Church should sometime deem the transfer to be useful.

Or that, if there were any primacy attached either to Peter or to the Roman see, that primacy involved a supremacy over all the Church, and for all time, in favor of either of them.

Or that, if there were either a primacy or a supremacy attached to Peter or to the see of Rome, it involved any element of infallibility under any circumstances for either of them.

Now it seems to us simply incredible that if our Lord had the intention of establishing all of this, and if, in fact, He did so, none of the sacred writers should have been inspired to say so.

But, as we agree with Rome, tradition is a rightful factor in interpreting whatever pertains to the Church. Now much that, we have shown, is not asserted of Peter in the New Testament, rests, nevertheless, on tradition. The traditions that St. Peter was actually in Rome and that, solely or with St. Paul, he was Bishop of Rome, are so strong that they can scarcely be set aside.

But they are traditions only, however, and therefore less convincing than they would be if, as facts, they were directly asserted in the New Testament.

FOR there are some *a priori* considerations respecting our Lord that are not easily set aside. Thus:

He never appeared to be interested in Rome as a city or in a great political center as the center for His Church. It seems foreign to His whole character for Him to provide a position of preëminence in His Church which could rest on an hereditary basis. On the occasion when there was "a strife" among the very apostles themselves as to "which of them should be accounted the greatest," and He silenced them by saying, "The kings of the Gentiles exercise lordship over them, but ye shall not be so," etc., it seems incredible that He should have had in mind that one of their number, and his successors in an office which he had not yet received, would sometime "exercise lordship" over them all and would be the infallible source of all authority and jurisdiction. No, it is undoubtedly possible to press *a priori* considerations too far; but we believe it to be simply impossible to read the New Testament and to think of our Lord as conceiving of Pius XI as occupying a position such as He was Himself creating in the Church of which He was to be the Cornerstone. Neither can we conceive of Him as deeming it important that one of His apostles must, beyond peradventure of a doubt, occupy a position of such isolation that he could not rightly be subject to the king of the land. The question of the papacy has been so mixed with subordinate questions that the inherent inconsistency between the position of a modern pope and any ideal which our Lord

presented for His Church has been lost sight of. The centuries have brought us a monarch that bears not the faintest resemblance to any being that our Lord seems to have had in mind as consistent with His ideals or purpose for His Church; the Pope simply does not fit in with the gospel pictures of the Church as contemplated by our Lord; so that we cannot accept the strained interpretations of scripture or of history that are necessary to those who can chant *Tu es Petrus* to the person of a reigning pontiff today who occupies such a position of splendor and to whom is attributed such vast powers as are in hopeless conflict with the ideals that seem to have animated our Lord in speaking of His Church.

Nor can we believe that a position that has so largely been built up on forgeries and fraud is one that represents our Lord's ideals for His kingdom that is not of this world. Even Roman writers of distinction have scarcely attempted the difficult task of distinguishing between the forged and the genuine in determining the influences that have led to the establishment of the medieval and the modern papacy.

If Romans were content to base their theory of the papacy upon a mere historical development by which, in the days when the city of Rome was the world's capital, it also became the Church's capital, the problem would be less difficult. But Rome rejects that theory. The "rights" of the Pope are divine rights. His position is established by our Lord Himself for all time. The theory is a doctrine and must be held, as such, by the Church and all the faithful. Mere acquiescence in a fact is not enough.

Moreover, it cannot be improper to test a doctrine by its results. Has this infallibility in fact prevented popes from falling into heresy or into sin? It has not. Popes have been convicted of heresy. And an infallibility in morals that is consistent with the lives of Alexander VI and some others seems not to have been a workable gift in the past. The papacy, and all doctrines pertaining to it, must be tested by facts that have emerged in history. Moreover, the failure, even on Roman grounds, to provide an infallible clue to the occasions when the Pope has spoken or may speak infallibly, robs the doctrine of any value. How do we—how does the Church—know what pronouncements of the popes are infallible? Pronouncements there have been in liberal quantities for centuries, some of which it is very difficult to reconcile with others, and most of which simply reflect the intellectual or moral limitations of their times. Who can say which of them are infallibly true? And since there were long years when the popes were parties to the burning of living men and women at the stake—a horror that we are apt to lose sight of by its very familiarity in history—and to applying other physical tortures, can we attach any value to a theoretical infallibility that did not enlighten and restrain them in such crises in their own lives and in the life of the Church? Were they actual vicars of the gentle Christ in performing such deeds? If ever there were enunciated a theory which conspicuously has not worked, throughout history, it is the theory of the infallibility of the Pope. Yet if that theory be untrue, or be rejected, the whole basis of the Roman position fails.

NEITHER can we look upon the Roman Church as the best exponent of Catholicity. If ever we have seen Catholicity tempered or limited by nationalism, it is in the Roman Church. Even if our Lord, contrary to the evidence, guaranteed to the Roman see a special position of dominance in the Church and the world for all time, did He extend such dominance to the Italian people or nation? Yet Italian domination is maintained absolutely in the Roman Church today, as it has

been for centuries. What Roman Catholic priest or bishop born in England, or in Ireland, or in Germany, or in the United States, seriously believes it to be possible that he may some day be chosen Pope? Yet every priest and bishop born in Italy, and particularly the higher Italian ecclesiastics, recognizes this as a possibility, and for centuries—ever since the Roman Catholic Church become primarily Italian instead of primarily Catholic—only Italians have been advanced to the Papacy. Between the nationalism that has been impressed upon the Church in England or in Russia, and that which has been the characteristic of Roman Catholicism, the lack of Catholic spirit in the latter has been most conspicuous.

We recognize thoroughly that there have been saints and martyrs in the Roman Church. We do not maintain that it is an apostate Church. We gladly observe that sacraments and ministrations in Latin do not lose their efficacy.

But it is essential that, now and then, Anglican Churchmen should be recalled to the strength of their own position as contrasted with the weakness of that of Rome; should be cautioned that, because we have troubles and problems, it does not follow that surrender to Rome would be a cure for them. If there are blots upon the Catholicity of the Anglican Churches, so are there upon the Roman. If we have developed some illogical positions, so has Rome. If we have not sufficiently realized the note of holiness in the Church, neither has Rome. If the Holy Spirit has not yet guided us in the Anglican Churches into all the truth, neither has He so guided the Roman Church.

We do desire a peace with Rome, and it is Anglicans who have chiefly sought to effect it; but not a peace that accepts as truth that which the Holy Spirit has not shown us to be the truth.

We believe that the necessity that the Anglican Churches should continue their attitude of independence of the Roman see must be continued until either the Roman see recedes from much that is now treated as essential to its position, or the Holy Spirit should guide us to accept that which now, in the light that He has given us, seems unworthy of our acceptance.

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The Nazi Lack of Humor

MOST people are inclined to take themselves too seriously at times. If they could only get the right perspective and have a good laugh at themselves on occasion it could save them from many stupid blunders. Perhaps that is why we speak of the *saving* grace of humor.

It seems that it is particularly in countries where there is a dictatorship that this myopic view of self is most prevalent. You cannot help but notice it in pictures of crowds giving the fascist salute, or soldiers goose-stepping, or the dictator himself receiving the salute.

In Germany the Nazis have re-dedicated heathen "holy places" and revived the ancient pagan Solstice festivals. As of old, fires are lighted on the hill-tops. At one of these festivals Julius Streicher, champion Nazi Jew-baiter, in an oratorical outburst, bade his hearers cast their sins into the fire and he would absolve them. If he could see himself as others see him and have a good laugh, who could estimate the benefit it would do him.

A student corps at Heidelberg has been banned for four terms because of disrespect to Hitler. The students discussed loudly in a restaurant the correct manner of eating asparagus—especially how Der Fuehrer eats it.

But then a sense of humor is a characteristic of Christianity. Nazis are cultivating paganism—and its gloom. —*The Sign*.

Why Anglo-Catholicism?

(Continued from page 32)

and a Prayer Book service. If we are just a Protestant sect, if our bishops are not successors to the Apostles but merely administrative officers, if our priests are misnamed and are merely ministers selected by the people to preside over them, then, no matter whether we like it or not we (people, church buildings, property, everything) ought to join the largest non-Roman group—the Methodist Episcopal group, which has episcopal officers who administer the discipline of the Church and whose ministers preach the Gospel as they know it. Those who cannot stand that ought to go to the Orthodox Church which, at least, is Catholic, and does not submit its mind to the myth of the Papal infallibility and jurisdiction.

However, we in the Anglican Communion, I believe, have a mission, the mission of bringing about the reunion of Christendom by forming the basis of the Catholic Church, non-Roman, which shall be in the future. We do touch hands with the Protestants because we do protest against the unhistorical and unScriptural institution of the Papacy, but we also touch the Roman Catholics and the Orthodox in our insistence upon the Apostolic Orders and Sacraments, through which Christ gives Himself to His people so that they, being filled with His fullness, may do His will in the world.

THE TIME has come when we should cease pussy-footing about it. By that I do not mean that we must have all of the ceremony of Rome to teach the Catholic faith, nor do we need to adopt her worst practices to prove our Catholicity. Indeed, I believe that unnecessary and extreme use of ceremony has done more to delay the conversion of our people to the Catholic faith than anything else. We must be wise in our teaching and our practices, remembering the Protestant background and the fears and prejudices of most of our people, but we must commend the Catholic faith without fear to them and demand that the Church shall proclaim herself Catholic in faith and practice. In other words, we must not shock our people but win them through love to the faith once delivered to the saints. When we have done that, we shall be in a position to fulfill our mission on earth—to be the instrument of God for the reunion of Christendom and so make possible the fulfillment of Christ's High Priestly prayer, "that they all may be one as Thou, Father, and I are One."

When we Christians shall be one again, then, with united front, we shall commend the religion of Christ to all the world with some hope of converting the world, and, again, with a united front, the world will listen with respect to the teaching that only on the foundation of Christ's will can any society be built that is to remain. Yes, I believe that the only hope of the world is Christ, and I believe that our Lord has willed that His instrument for the salvation of the world is the Catholic Church, which Church He founded and which shall go on without addition or subtraction to teach and feed His people, that they may live here as sons of God, and that they fail not finally to live for all eternity in His presence as His beloved sons in the peace and joy of the Beatific Vision.

The Church's Business

THE BUSINESS of the Church is to create people of such character and power that wherever they go and whatever their occupation they will be effective for righteousness and justice and truth.

—Bishop Jenkins.

Churchwomen Today

Ada Loaring-Clark

Editor

Deaconesses in Our City Parishes

WHAT busy women the deaconesses attached to live city parishes are! They must not only be versatile but be ready to seize every opportunity presented. Deaconess Frances Semele gives us a concrete example of the many duties a parochial deaconess must undertake. She says in part:

"Having served as a deaconess in a city parish for a quarter of a century perhaps entitles me to speak as one having authority on this subject. There are endless opportunities to use every ability one has in working with the women and children of the parish. I attend all services of the Church and am a member of the Altar Guild and serve in the summer when other members are not available. I teach the women's Bible class and am on several committees of the faculty, as well as being on the diocesan board of religious education. Teacher training must be a special interest of every deaconess both in parish and diocese.

"As president of the Girls' Friendly Society of our parish I have charge of the candidates and am a member of the diocesan executive and holiday house committees. Being on the educational committee of the Woman's Auxiliary, I must attend weekly meetings; it is also one of my privileges to lead discussion groups during Advent and Lent. In Lent I prepare the children for confirmation and conduct a weekly service for them. During August I have charge of our Daily Vacation Bible School with its program of study, play, and work. Time must be found for visits to the sick and shut-ins, as well as to other members of the parish and it is my responsibility to care for the relief work done through the parish.

"As secretary-treasurer of the national conference of deaconesses I keep in touch with things national. It is strenuous, interesting, and apparently good for the health, for I have only missed two days from work in the last 20 years because of illness. Working in one parish for such a long time is a real privilege, it makes one feel like a 'Mother in Israel' surrounded by a huge family with the give and take that is part of all family life and the love that is also the natural outgrowth of living together and serving."

Church Mission of Help in Tennessee

THE EXECUTIVE of CMH in Memphis asks in the current issue of *News Letter*: "When shall we decide whether a girl has succeeded or failed? Who can tell when the seed that has been planted will bear fruit?" Several most interesting cases are cited which show that through the influence and help of CMH workers the delinquent girl has been restored to a normal and useful life in her community. In one case she has been elected as secretary of the church school and president of the Woman's Auxiliary. Her neighbors respect and admire her for her courage in fighting for this "come-back."

A mother of one of the girls helped insisted in giving the CMH worker such things as she had—eggs and green vegetables—saying, "If we gave you everything we raised on the place for the rest of our lives, we couldn't pay you for what you did for all of us."

Some failures, yes of course. But in many instances miraculous successes.

Everyday Religion

A Word in Season

THREADING their way in every direction in the country are ten thousand railroad trains. In them, people are conversing together to pass the time.

The noon whistle blows, and millions of workers stop for lunch. Usually they pair off and talk as they eat.

When night falls people gather on porches, in parks and in living rooms, and talk.

What an opportunity all this is for the Christian to bear his witness. He need not seek his chance; it comes to him. Many a time conversation takes a turn and presents a target as easy to hit as the side of a barn.

People love to talk about children. Parents seize upon anything fine or clever their youngsters do. Or they deplore modern ways and degeneracy. At once the question comes up, "How can we maintain good old standards, and even improve upon them?" Curious expedients will be suggested. Here is your chance to speak up for the Christian home, for a family rule of life, the family code of reverence and worship, for genuine Christian relationships.

It is surprising how much the Sunday school is the subject of conversation. At such a time there are plenty who in self-defense will ridicule the Sunday school. Right there, put in your word and tell of Sunday school's great side, and what it means in the life of millions of our best citizens; what it meant to yours.

Religion and the Church are increasingly talked about. Usually there is someone who is cynical about the Church. This person is able to retail small scandals and petty incidents in such a way as to throw the Church into contempt and ridicule. The attack is made lightly, in a sort of tolerant good humor, but the effect is devastating. A situation like this is a golden opportunity. It is unwise to lash out at the detractor, or to argue. Just a plain statement to the contrary uttered in quiet conviction has been known to change disparagement into enlistment. Remember that many people who say bitter things are lonely and desperate and groping after the peace of God.

When some fine instance of human rehabilitation is talked about as a well-known local fact, someone is almost sure to say, "Now that's fine. I'd like to support that kind of thing. That's a thousand times better than trying to convert the savages of Central Africa." Must you take this "lying down"? Can't you suggest that the Church while keen to serve locally is just as keen to minister health, and a chance for a good life and the love of God to the children in Central Africa?

Children! Home! Sunday School! Religion! The Church! God!

What is the memory of your childhood? What values were prized and cultivated in your home? What life, and code of life, did your parents pass on to you? What do you know of the ideals promoted by the Sunday school? How high is your respect for the eternal Church and her mission to the world? Have you facts and convictions which are your very own?

Then speak them quietly, humbly and unafraid from the heart with a prayer that God will carry them straight to the target. You are speaking for Him. He said: "My word shall not return unto me void."

Books of the Day

Edited by Elizabeth McCracken

Jefferson: A Liberal First, a Democrat Second

THE LIVING JEFFERSON. By James Truslow Adams. Scribners. \$3.00.

JAMES TRUSLOW ADAMS has a well-established reputation as an American historian, which is amply sustained in this new volume. This is not a life of the third President in the ordinary sense of the word, but a capital summary and survey of the principles which he preached, practised, and transmitted to the present and to the future. All the chapters are illuminating, but the later ones are particularly so, shedding as they do a revealing light on current events and developments. Adams has the happy faculty of discussing acute controversial questions with frankness and personal conviction but without rancor or irritation.

Regarding him as the greatest American liberal, Adams declares that the uniqueness of Jefferson was that, with a full realization of the dangers, he nevertheless aligned himself from the beginning with the major forces in American life, and never wavered. It is that which made him so much more "American" than any of the other among his contemporaries. But Jefferson's democracy was no moon-calf vision. He believed that, on the whole, the entire people could be trusted to justice better than could any one man or group or class. That made for safety of government and for orderly progress instead of revolution. But government, for Jefferson, was not a theory or an end. It was only a practical means. The end was a happy and humane life for as many as might be. He was a liberal first and a democrat second.

CLINTON ROGERS WOODRUFF.

St. Matthew in the Clarendon Bible

THE GOSPEL ACCORDING TO ST. MATTHEW. By F. W. Green. Oxford University Press. 1936. \$1.75.

THIS LATEST volume of the *Clarendon Bible* sustains the high reputation of the series thus far; clear practical exposition, with just enough enlightened criticism to orientate the non-technical reader. The precedent for the Synoptic Gospels was set in the commentary on St. Mark by the present Bishop of Bradford (Dr. Blunt), and Canon Green follows this precedent closely. The general arrangement and division into "books," however, is taken from the classical study by B. W. Bacon, and adoption of this scheme has clarified the commentary enormously. Canon Green has adopted in addition Bacon's arguments for the place and date of the Gospel, together with many other of his contentions.

B. S. E.

Dr. Scott's New Book on St. Paul

SAINT PAUL: The Man and the Teacher. By C. A. Anderson Scott. Macmillan. \$2.00.

ABOUT A YEAR AGO Dr. Scott accomplished a miracle of compression by writing a commentary on all the Pauline Epistles in about 200 small pages (*Foot-Notes to Saint Paul*). He now works another miracle by compressing into a similar space the essential facts of St. Paul's life and teaching—with all the relevant New Testament passages printed in full! Only a master of his subject could perform such feats. Those who have not kept in touch with the recent great advance in understanding Paulinism will find Dr. Scott's exposition most illuminating, even though occasionally somewhat startling ("Paul has very little to say about 'sin' in the sense we give the word").

B. S. E.

Brief Reviews

THE PRECEPTS OF THE CHURCH and other Papers. By Dom Bernard Clements. Longmans, Green. 1936. Pp. vii-88. \$2.00

THESE instructions on the six precepts of the Church were originally written for the Seven Years' Association, a league of young Catholic Christians of England, and by them published in their periodical *Platform*. Two sermons are also reprinted to complete the volume. These are on the *Veni Creator* and the *Hail Mary*. The teaching in every case is clear and given in simple language. The sermons in particular are devotionally inspiring.

M. M.

NEWS OF THE CHURCH

Commission Must Release Officers

Rev. Malcolm S. Taylor, Dr. Larkin W. Glazebrook Find Salaries Cut Off by Lack of Funds

BY THOMAS F. OPIE

WASHINGTON, D. C.—It is understood that by reason of insufficient funds the Rev. Malcolm S. Taylor, director of evangelism of the National Commission on Evangelism, resident in Washington, will be released in September. Dr. Larkin W. Glazebrook, lay evangelist, will probably be released at the same time.

This will be a signal loss to the Church, as the Rev. Fr. Taylor has rendered distinctive service in this field. He has also been serving part-time on the staff of the College of Preachers, Washington, his time being divided between the two interests. At present he is supplying for two months at All Saints' Church, Frederick, Md.

When asked for a statement as to the possibility of his being released by the Commission on Evangelism, the Rev. Fr. Taylor declined to make an "authoritative statement" but said:

"At the last meeting of the Commission Dr. Glazebrook and I were informed that our work would terminate the first of next September. The immediate cause for this was the financial crisis which the National Council was facing. With the passing of this crisis our Commission's financial status was that with a budget of \$7,850 a year we still could look to the National Council for only \$4,000 thus leaving \$3,850 to be raised annually from other sources. We had brought into 1936 a balance of \$300, which left a net of \$3,550 to be raised for the current year. This fact plus the fact that there is inevitably an uncertainty about receipts for 1937 led the Commission to feel that it could continue its disbursements for only a limited time, therefore it terminated them as of September 1st next."

Dr. G. F. Dudley to Retire from Washington Rectorate

WASHINGTON, D. C.—The Rev. Dr. George F. Dudley, rector of the parish of St. Stephen and the Incarnation for 43 years, has notified the parish of his intention to retire from the rectorship on January 1, 1937.

The Rev. Dr. Dudley has the unique distinction of being the only rector this parish has ever had, and of its being the only one he has ever served. They both started their work with a very small congregation numbering about 50 communicants.

The Rev. Dr. Dudley has supervised the building of two churches and parish halls and has seen the congregation grow to approximately 1,000 communicants.

Lady Davidson, Widow of Former Archbishop, Dies

LONDON—Lady Davidson of Lambeth, widow of the late Most Rev. Randall Davidson, Archbishop of Canterbury, died June 26th. Her maiden name was Edith Tait, and she was the second daughter of Archbishop Tait, a predecessor of Archbishop Davidson in the see of Canterbury.

She married Dr. Davidson in 1878. At this time he was chaplain and private secretary to her father, being elevated to the Archbishopric of Canterbury in 1903. Following his unprecedented resignation in 1928, King George conferred upon him the title Baron Davidson of Lambeth. The title is now extinct as they had no children.

Fr. Coughlin Gets Goat of Roman Catholic Group

ST. LOUIS, Mo. (NCJC)—Delegates attending the Sixth College Student's Spiritual Leadership, a Roman Catholic group, meeting here for three days, on June 27th indicated general disfavor toward Fr. Coughlin, radio priest, in answering a questionnaire handed out.

The answers from the 209 delegates, representing 54 colleges from 20 states, ranged from "sincere at first, but going haywire," to "he should remember he wears a Roman collar."

One delegate said, "He has some good ideas, and makes people think, but is bad for the Church." Fr. Coughlin, in most cases, headed a questionnaire section which read, "List in order that they distress you the five national persons or things that get your goat." Following a close second were "birth control" and the "W. C. T. U." Carter Glass, Zioncheck, Hoover, Hitler, and Mussolini ranked near the top on most lists.

Charities Benefited by "Churchman" Judgment

NEW YORK—Three charities will receive the proceeds of a judgment received by Gabriel L. Hess from the *Churchman* in an action for libel by that religious publication. The *Churchman* completed payment of the judgment July 2d, and Mr. Hess, through his attorney, Louis Nizer, announced the division of the proceeds of the judgment among the Will Rogers Memorial Hospital, the American Red Cross, and the Salvation Army.

"Mr. Hess was at no time motivated by any desire other than to protect his reputation established by him over a period of more than 30 years as a lawyer and distinguished citizen," said Mr. Nizer. "His action in making the contributions to these three national charities emphasizes his position in this regard."

36th Conference Held at Wellesley

Work of Forward Movement Stressed by Bishop Keeler in Course on Personal Religion

BY ELIZABETH MCCracken

WELLESLEY, MASS.—The Conference for Church Work opened its 36th annual session at Wellesley College on June 22d with a large attendance, 35 dioceses and missionary districts being represented in an enrolment of 250 members. Bishop Keeler, Coadjutor of Minnesota, director of the conference, in addition to his other duties, conducted a course on A More Abundant Life: Personal Religion. Throughout the course, Bishop Keeler stressed the aims and work of the Forward Movement, special material closely related to the Forward Movement forming part of the course.

COURSES ON THE BIBLE

The Rev. Dr. Burton Scott Easton, dean of the school of Church workers of the conference, kept as usual a general oversight of all the academic work of that school. One of the features of the conference was, as for some years past, Dr. Easton's full-time course on a New Testament problem. The course this year was on the Fourth Gospel, the subject being The Message of St. John in Modern Terms. As always, both clergy and laity took this course, so many applying for admission that it was necessary to move the class into a larger room. Several members were heard to say that they had come to the conference chiefly in order to have the opportunity of taking the course, the only one given outside the General Theological Seminary by Dr. Easton, leading New Testament scholar of our time.

The Rev. Dr. Cuthbert A. Simpson gave a course in the Old Testament, entitled The Religious Ideas of the Psalms. This also was a large class.

A third course, The Bible: An Outline, was given by Dr. Easton and Dr. Simpson, the one giving the New Testament lectures and the other, the Old. The course confined itself to the English Bible.

CHRISTIAN ETHICS

The school for Christian social ethics, under its dean, the Rev. Dr. Norman B. Nash, offered two full-time courses and a third course in two sections. Dr. Nash himself gave a notable course on Family Relations and Life: A Study. The other full-time course, on Modern Industrial Problems, was given by the Rev. William B. Spofford.

The Very Rev. Dr. Frederick C. Grant gave the first half of a course on The

(Continued on page 44)

Divorce Scored by British Churchmen

Church Union Branches Object to Admission of Remarried People to Communion

BY GEORGE PARSONS

LONDON—An important resolution on "Marriage and Divorce" has been passed unanimously by the Worcester diocesan branches of the Church Union. It runs as follows:

"Seeing that, according to modern scholarship, our Lord reenacted what He declares to have been the primeval law of marriage, that it is a life-long and indissoluble relationship; and that the Canon Law of the Church of England, in common with that of the whole Western Church, is based on this principle; seeing, too, the disastrous effects which have followed, both in this country and in the United States, from the legalization by civil law of divorce *a vinculo*; this meeting of the Worcester diocesan branches of the Church Union, while welcoming much of the report on this subject of the joint committee of the convocations of Canterbury and York, protests against the proposal that those who have violated the Law of Christ and His Church in this respect, and are continuing to do so, should, under certain circumstances, be admitted to Holy Communion."

PARTICIPATION IN WAR

The Bishop of Bristol has replied to a question of a Cambridge undergraduate, who asks if, according to the principles of Christ, he is justified in joining the Army Reserve. The Bishop says that it is the hardest question he has ever in his life had to solve. He is convinced, of course, that war as a means of settling disputes cannot be in harmony with the mind of Christ. But living, as we do, in a non-Christian world, he decides, though with hesitation, that "there are circumstances in which a Christian nation must be prepared to fight; though these circumstances should be rigidly limited, and the aims of any particular war should be meticulously examined by the Christian Church before we commit ourselves to approval of it."

REDEDICATE WHALLEY ABBEY

On June 14th the Bishop of Black-

Construction Begun on Tokyo College Building

TOKYO—Actual construction of the modern new Junior College Hall for St. Paul's University is now under way and the building is expected to be completed before the end of the current academic year or about March, 1937. The building will house the entire junior college and provide modern facilities for 747 students enrolled in the junior college. The building fund was raised entirely in Japan by Dr. Shigeharu Kimura, head of the university, and a Japanese parents' committee.



BUILDS RELIGION IN THE HOME

The Rev. O. H. Glyn Lloyd, rector of Trinity Church, Norfolk, Nebr., is shown here with miniature altars constructed under his supervision by the children of the church school as a Forward Movement project. The Rev. Mr. Lloyd stressed to the children that the altars were not to be considered as parts of doll furniture, but miniature altars for "God's Corner" in their homes.

burn dedicated anew to the service of God the site of the old Lancashire abbey church of Whalley, which has, as the order of service puts it, "suffered four hundred years' desecration." The abbey was dissolved in 1537, and it was believed that no religious service had since been held on the site. Only the bare foundations of the church remain, and the cloisters are ivy-covered ruins. For centuries Whalley Abbey was in private ownership. Sir James Travis-Clegg was the last to use the abbot's house as a private residence, and he sold the abbey to the diocese of Manchester some years ago. When the division of the diocese was made, the abbey was transferred to the diocese of Blackburn, and is now used as a conference house.

The Bishop, accompanied by clergy from all parts of the diocese, resumed occupation of the site of the abbey church, "in the Name of God for the service of the Church."

C. N. Y. Church Marks Centennial

UTICA, N. Y.—Made sensible of their need of a pastor by the death of their infant son, William Constable Pierrepont and his wife were instrumental in founding the parish of Zion Church, Pierrepont Manor, diocese of Central New York, and erecting a church which was begun in 1835 and completed for use in 1836. On June 17th, the parish observed its 100th anniversary. Bishop Coley, diocesan-elect, was celebrant at the service of Holy Communion, and preached.

Among the baptismal records in the parish is that of H. B. Whipple, afterwards Bishop of Minnesota. The Rev. William Paret, later Bishop of Maryland, a pioneer educator who built the parish schoolhouse in 1856, was rector of the parish for ten years. The present rector is the Rev. Cecil Taylor.

Churches Advertise Forward Movement

NEW HAVEN, CONN.—The four downtown churches have recently united in a series of Forward Movement advertisements in the daily press. The daily message from the Forward Movement manual, *Forward—day by day*, was printed.

Results Brought in India by Newspaper Evangelism

NEW YORK—A venture in newspaper evangelism has brought interesting results in the province of Sind, northwest India. A man on the staff of the English Church Missionary Society, Mr. Haskell, began by sending articles once a week to an English daily paper published in Karachi. The newspaper editors were nervous and begged him not to make his articles "too Christian." After a few weeks the editors received so many appreciative reports from all sorts of readers in every part of the province that they lost their fears and also allowed Mr. Haskell a cheaper rate. Mr. Haskell is quoted in the Bombay diocesan magazine:

"Our weekly article has brought us into touch with people of all classes and faiths in all parts of Sind. We have had most interesting letters from judges, university professors, engineers, business men, and schoolmasters. One and all have revealed a most pathetic desire to find spiritual peace and most are trying to find it in intense social service. . . .

"I have so far been unsuccessful in my efforts to work through the vernacular press. Most of the papers are far too prejudiced and narrow-minded to dream of allowing their readers to know anything of the truth of Christianity, though they do not scruple to publish anything, no matter how untrue, which reflects unfavorably upon the character and work of Christians."

Open New Headquarters for Diocese of Maryland

BALTIMORE, MD.—The diocese of Maryland moved its headquarters on June 20th from 409 North Charles street to 105 West Monument street, Baltimore.

The new house is equipped to take care of every diocesan organization. The building is beautifully equipped and the main hall and staircase is paneled with circassian walnut.

The house was formerly the home of Waldo Newcomer and previous to his ownership it was the old Mount Vernon Hotel.

Kagawa Disciples Form Organization

Christian Coöperative Fellowship Will Promote Japanese Leader's Principles Through Churches

LAKE GENEVA, WIS. (NCJC)—A new organization to promote the principles of Dr. Toyohiko Kagawa, noted Japanese evangelist, was formed at the conclusion of the international conference on the coöperative movement, attended by more than 200 religious leaders from the United States and Canada.

The new group will be known as the Christian Coöperative Fellowship. Its purpose will be to bring together individuals throughout America who are interested in the development of a new social-economic order based upon coöperation and brotherhood and "founded upon the principle of love." It will be closely related to and work through existing religious organizations.

The Rev. J. Henry Carpenter of Brooklyn, N. Y., executive secretary of the Kagawa national committee, reported to the conference, in a summary of Dr. Kagawa's American tour, that the Japanese evangelist has addressed over 750,000 people during his visit, averaging 6,000 in each center visited. He said Kagawa has visited more than 150 cities and communities in 44 states and two provinces in Canada.

"Kagawa has spoken from three to six and even eight times a day," the Rev. Mr. Carpenter said in his report. "He has rested not over two full days in each month, and even then he studies some new scientific phenomenon or economic adjustment. He has addressed capacity audiences everywhere. Churches or municipal auditoriums with seating capacity up to 12,000 have not been large enough to accommodate those who wanted to hear him. Thousands have been turned away from his meetings. His voice has also been carried to vast radio audiences, reaching millions of listeners."

KAGAWA SPEAKS

Dr. Kagawa addressed the conference several times before leaving for New York where he was scheduled to sail for Oslo to attend the World's Sunday School Convention. He attacked the methods of Fascists and Communists and made a plea for a new society which, he said, is "possible only when we love the new ethics—the love of sinners, the love of enemies, the new consciousness of the redeeming love of Jesus Christ."

A final farewell service for Dr. Kagawa, held June 29th, was led by Dr. LeRoy Dakin of Milwaukee. Speakers were Dr. Wade Crawford Barclay, Chicago; Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, and Dr. Allen Hunter of Los Angeles.

Other speakers at the conference included E. R. Bowen, general secretary of the Coöperative League of America, Dr. Arthur E. Holt, Chicago Theological Seminary, Dr. Douglas Horton, president

Portuguese Translation of Forward Literature to Aid Church's Work in Brazil

CINCINNATI—Natives of another foreign country soon will be able to read the Forward Movement manual, *Forward—day by day*, in their own language.

Bishop Thomas of Southern Brazil has written Bishop Hobson, chairman of the Forward Movement Commission, that he is taking steps to have the manual translated and printed in Portuguese for use in Brazil next year.

Already Japanese Churchmen have the manual in their own language, thanks to the leadership of Prof. Paul Rusch of St. Paul's University, Tokyo, and the Japanese Brotherhood of St. Andrew.

Chinese bishops are considering publication of the manual, and Cuban Churchmen have some Forward Movement literature available in their language.

More than 5,000 copies of the Easter-Pentecost number of *Forward—day by day* were mailed outside the United States.

A number of Canadian churches ordered copies, and orders were also filled from England, New Zealand, China, the Philippines, Puerto Rico, Alaska, and Hawaii.

of the Movement for World Christianity, the Rev. U. S. Mitchell, and the Rev. James Myers of the Federal Council of Churches.

The executive committee of the newly formed body includes the following, none of whom are clergymen of the Episcopal Church:

The Rev. A. E. Armstrong, Toronto, Canada; E. R. Bowen, New York; the Rev. J. H. Carpenter, Brooklyn, N. Y.; A. J. Dahlby, Kansas City, Mo.; the Rev. E. LeRoy Dakin, Milwaukee; Mrs. Charles W. Gilkey, Chicago; the Rev. Allen A. Hunter, Los Angeles; the Rev. M. A. Tully, Indianapolis, Ind.; the Rev. Blaine Kirkpatrick, Chicago; Dr. Benson Y. Landis, New York; the Rev. L. B. Moss, New York; the Rev. James Myers, New York; Dr. C. A. Olsen, Des Moines, Iowa; Mrs. Grace Sloan Overton, Harlan, Ind.; the Rev. Charles E. Shike, Springfield, Ill.; Miss Daisy June Trout, Seattle, Wash.

Dr. Franklin to Lead Autumn Conference in Fifth Province

CHICAGO—Dr. Lewis B. Franklin, vice-president and treasurer of the National Council, will be the leader of a conference of clergy and laity of the middle west in the interests of the Church's program, to be held in Chicago October 5th and 6th, according to announcement by Dr. Edwin J. Randall, chairman of the fifth provincial mission and field department.

Dr. Randall some time ago dispatched a call to all of the approximately 650 clergy in the province, asking each to preach several missionary sermons in the course of the year as part of the missionary program of the province.

In addition to the provincial conference, Dr. Franklin will lead four sectional conferences on the Church's program in the diocese of Chicago, starting October 1st, and will address the diocesan Woman's Auxiliary.

Missouri Drive for \$100,000 Succeeds

Endowment of Over \$200,000 Made Certain by Diocese-Wide Response to Laymen's Campaign

ST. LOUIS, Mo.—After an intensive drive of about a month's duration, a campaign for \$100,000, sponsored by the laymen of the diocese of Missouri, has just been completed successfully. The total amount raised to date is \$113,000.

The object of the campaign was to match a gift of \$100,000 offered to the Bishop by a generous layman on condition that a similar amount be raised by the diocese, in order to establish a permanent \$200,000 Diocesan Extension and Maintenance Fund.

The offer was made several years ago when, through the deepening of the depression, the diminishing returns from the parishes for missionary work threatened to curtail essential missionary enterprises of the diocese. In order to meet the emergency, this layman established a trust fund of \$100,000 on two conditions: first, that for five years Bishop Scarlett was to match the income of this trust fund by a similar amount, and second, that within five years the principal was to be matched. It was to meet this second condition that the recent campaign was undertaken. The diocese is thus assured of a permanent endowment fund of over two hundred thousand dollars for its extension and maintenance work.

Ethan A. H. Shepley was general chairman of the campaign; Stephen B. Sheldon chairman of the special gifts division; and J. K. Stribling chairman of the general division.

Milton Abbey is Dedicated as Center for Spiritual Healing

LONDON—Milton Abbey, Dorset, was recently dedicated as a center for spiritual healing in connection with the Church of England. The Rev. John Maillard, the warden, told a congregation of nearly 3,000 something of the work of healing which is to be carried on there. The Bishop of Sherborne and 80 clergy from parishes all over the diocese took part in the special service.

The Rev. Mr. Maillard stated that £20,000 had already been raised in subscriptions from men and women who had been in personal contact with the Church. That money had been spent, and they required for immediate developments £14,000 more to provide, among other things, the construction and equipment of treatment rooms, the provision and stocking of a dairy, a deep well plant and reservoir, and the furnishing and equipment of a cinema. Milton Abbey is seven miles from Blandford.

Some time ago the first guest-patients went into residence. It is hoped to accommodate 120 guest-patients.

Trying to get people to come to Church?

Influenced by the Forward Movement, many Church people are attempting the work of an evangelist. A helpful thing to do is to send to a couple of the people with whom you are working, a year's subscription to **THE SPIRIT OF MISSIONS**. Nothing else will do so much to interest people in the Church and its work around the world.

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36th Conference Held at Wellesley

Continued from page 41

Gospel and Social Action. Dean Grant said frankly that his position as to war and as to capitalism was conservative. He was not entirely convinced that pacifism was the remedy for war, nor that either Socialism or Communism, even Christian Communism, was the solution of the political and social problems of the world. He advocated what might be designated as a complete reform of the modern methods of warfare: entrance into war should be by direct vote of the people of a nation, not through their representatives, and no profit should accrue to any individual or group through the manufacture of munitions. As for capitalism, what was needed was reform, not abolition of the whole system. At an evening meeting, attended by the entire conference, Dean Grant went into this complex subject in greater detail.

The second half of the course was given by the Rev. Edmund Lloyd Souder, his subject being The Church's Mission in China in the Light of Social Conditions. Fr. Souder dwelt on the unique opportunity of the Church in the present crisis, when the people of China are seeking a new way of life that will insure the well-being of each individual. The formidable rival to Christianity in the Orient today is Communism, which seems to provide this way.

Two courses were offered on missions and Church extension. Bishop Campbell of Liberia (retired) conducted a mission study class on Whither Africa? While the central topic was Liberia and the Church's work in that section, the whole continent of Africa was considered in its relation to the particular problem. The Rev. Gerald Van O. Barry gave a course on The Challenge of the Rural Areas.

RELIGIOUS EDUCATION

Miss Mildred Hewitt gave a course for leaders in religious education on Modern Methods in the Church School. Miss Letitia Stokett conducted a normal course on Education in Play and Games. Both these courses drew large numbers of young people, though older people were present also.

Two courses were designed especially for the young people: What Is Christianity? given by the Rev. Dr. Theodore O. Wedel; and Young People and the Church, by Miss Frances Arnold. These were well attended and made a profound impression.

COURSES FOR THE CLERGY

The clergy were seen in all the courses offered. But, as usual, there were special courses solely for the clergy. Dr. Wedel gave one of these, Christianity on the Firing Line. The other was given by the Rev. Dr. Leicester C. Lewis, on The Development and Psychology of the Religious Life. Although intended only for the clergy, a few laymen and laywomen went to several sessions of both courses.

Dr. Lewis gave a fine course on The

Church Unity Conference to Be Held at Adelynrood

BYFIELD, MASS.—A Church unity conference will be held at Adelynrood, August 6th to 9th, under the auspices of the Society of the Companions of the Holy Cross. The Rev. Floyd W. Tomkins is chaplain and Miss Gertrude Harris is chairman.

On the evening of the 6th, Miss Mary Anthony will present Recent Accomplishments in Unity, and on the following morning the work of the World Conference of Faith and Order and of the Universal Christian Council will be discussed by Fr. Tomkins and the Rev. E. Talmage Root, respectively. The National Conference on Jews and Christians will be presented by the Rev. Robert Ashworth, and the Church Union by the Rev. C. Clark Kennedy at the afternoon session of the conference.

On the 8th, movements of the spirit laying the foundations for unity will be emphasized, with an address on the Kingdom of God Movement by Miss Helen Kittredge of the Presbyterian Board of Foreign Missions, presentation of the Spiritual Entente by Miss Clara Reed, and discussion of the Oxford Group Movement by a team of speakers.

The last day of the conference will be a joint day of devotion, together with conferences on Church unity and social justice. The Rev. E. H. S. Chandler of the Central Congregational Church, Jamaica Plain, Mass., will lead several meditations. Non-members of the S.C.H.C., of all denominations, are asked to send reservations to Miss Irene L. Kaufmann, c/o the Morehouse Church Book Store, 14 East 41st street, New York City.

Historical Identity of the Episcopal Church. This was a general course, but many of the clergy took it and it was regarded as one of the clergy courses by the lay members of the class.

THE MUSIC SCHOOL

The school for Church music, directed by its dean, Frederick Johnson, F.A.G.O., organist and choirmaster of the Church of the Advent, Boston, did notable work. Mr. Johnson gave two courses, one on Organ Playing and the other on Music Appreciation as Applied to Church Music. H. William Hawke, Mus.B., organist and choirmaster of St. Mark's Church, Philadelphia, gave a course on Choral Worship. Mr. Hawke's class showed the results of his teaching at the beautiful service of choral Evensong in the chapel on Tuesday evening, June 30th.

In addition to these three full-time courses, there was a series of lectures on Problems of Church Music by experts. These included the Rev. Benjamin J. Harrison, rector of the Church of the Advent, Boston; E. Power Biggs, organist and choirmaster of Harvard Church, Brookline, Mass.; Edward B. Gammons, organist and choirmaster of St. Stephen's Church, Cohasset, Mass., and Mr. Johnson and Mr. Hawke.

Another feature of the school for

Church music was the conference chorus. This comprised all those taking courses in the school, with any others who wished to attend. The music used was that within the capability of the average choir. Mr. Johnson conducted the chorus every day throughout the conference.

Still another contribution of the school for Church music was the organ recital, held in the chapel every afternoon. The attendance at the recitals was large.

DRAMA DEPARTMENT

The dean of the drama department, the Rev. Dr. Phillips E. Osgood, was unable to be present. His place was taken by the Rev. Morton C. Stone. Fr. Stone gave a valuable course on The Art of Liturgical Worship and Drama. Its climax was the presentation of the liturgical pageant, *The Oblation of the Cross*, compiled by Fr. Stone from the Bible, Prayer Book, and Hymnal. This pageant, given in the chapel on Wednesday evening, July 1st, was of rare beauty. The construction of the pageant and the manner of its presentation were in the tradition of the Mediaeval Church. Fr. Stone was assisted in the production of the pageant by Mrs. Laurence F. Piper.

GENERAL MEETINGS

Every afternoon of the conference, there was an hour devoted to "special interests." The speakers at these meetings included Miss Vida D. Scudder, whose subject was The Social Gospel; Miss Letitia Stockett, who spoke on The Arts of Man in the Service of God; the Rev. William B. Spofford, whose subject was The Purpose and Work of the Church League for Industrial Democracy. At one meeting on Ways and Means of Women's Work in the Church, there were several speakers, Mrs. Thomas J. Shannon being chairman. On another afternoon, the Girls' Friendly Society presented its work, Mrs. Albion C. Ockenden taking the chair. There was also a general meeting every evening, with various speakers.

A new and unusual general meeting consisted of a panel discussion between representatives of the press, both religious and secular. The chairman was the Rev. Dr. Norman B. Nash. Questions were asked from the floor as to publicity, good and bad; and the editors in the panel discussion tried to answer them.

THE SERVICES

There was a celebration of the Holy Eucharist every morning. Noon-day intercessions brought the conference to the chapel a second time. The sunset service, which from the earliest days of the Conference for Church Work has been one of its memorable devotions, was led by the chaplain, the Rev. Theodore P. Ferris. Fr. Ferris, taking for his theme the words of the man born blind, "One thing I know," spoke on each evening of one of the basic certainties of life. He made a remarkable impression not only by the depth of his thought but also by the inspired aptness of his illustrations.

Dr. Ribourg Dies in N. Y. Hospital

Rector of St. Andrew's Church, New York, Was Noted for Service to Russian Orthodox

NEW YORK—The Rev. Albert E. Ribourg, rector of St. Andrew's Church since 1921, died in St. Luke's Hospital on June 23d, in his 63d year. Two services were held for him. The first, a Russian Memorial Service, conducted by the clergy of the Russian Church of Christ the Saviour, was held on the evening of June 24th. The second, the funeral service, took place on the morning of June 25th; Bishop Manning of New York officiated at this service. Burial was in East Douglas, Mass.

Albert Eugene Ribourg was born in Havre, France, on May 16, 1874, the son of Victor and Albertine Hamelin Ribourg. He attended the Paris Lycee Condercet and the Lazaristes Seminary, before going on to the University of Paris from which he was graduated in 1894 with the degree of Bachelor of Arts. He then studied at the University of Lille, receiving the degree of Bachelor of Divinity in 1898 and that of Doctor of Sacred Theology in 1900. He was made deacon in 1899 by Bishop Meunier and advanced to the priesthood in 1902 by Bishop Kozlowski.

Dr. Ribourg was general missionary among the French in the United States until 1912, when he was received into the Church of England by the Primate of All Canada. After terms as assistant rector of Holy Trinity Church, Winnipeg, and vicar of St. Alban's Cathedral, Toronto, he came to the United States, where, in 1921, he became rector of St. Andrew's. In 1906 he married Miss Mildred Reynolds who died some years ago. No near relatives survive.

Dr. Ribourg built up St. Andrew's Church, partly by his fine preaching and partly by his equally great gift for pastoral work. Gaining the coöperation of his people, he cleared off completely the debt of \$106,000 which he found when he came to St. Andrew's, doing this in the short space of six years. In addition, the parish contributed \$8,000 to the building fund of the Cathedral of St. John the Divine. The present building of St. Andrew's, erected in 1889, was consecrated in 1926. The parish celebrated its centenary in 1929.

The most famous work done by Dr. Ribourg was his devoted labor in the interests of a company of Russian refugees who came to New York in 1923 and 1924 and settled in the vicinity of St. Andrew's Church. Dr. Ribourg, as they frequently declare, was their first friend in this strange country. He helped them to adjust themselves to new conditions. They were faithful members of the Russian Orthodox Church; and Dr. Ribourg advised them to organize and establish a church of their own here. While they labored and planned toward that end, Dr. Ribourg, with the hearty consent of Bishop Manning, al-

The Holy Cross Magazine

PUBLISHED MONTHLY BY THE ORDER OF THE HOLY CROSS

July, 1936 Vol. XLVII. No. 7

- The Three Gardens *Richardson Wright*
- First Principles of Christian Sociology *Joseph F. Fletcher*
- The Holy Eucharist *Paul Weed*
- A Christian Vocation
- Some Difficult Christian Duties *Lewis Gage-Brown*
- A Catechism with Instruction on Christian Doctrine
- Saint Elizabeth of Portugal *W. P. Sears, Jr.*
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lowed them the use of St. Andrew's for their services, which came at an hour on Sunday when the parish held no services.

In due time, when the Russian congregation was able to buy first a small house and still later a large and adequate building, Dr. Ribourg, who had aided them every step of the way, was formally elected a trustee and life member of the congregation. He remained an Anglican, a priest of the Episcopal Church, continuing his rectorship of St. Andrew's. His connection with the Church of Christ the Saviour was one of close friendship and fellowship to the day of his death.

Those who were present at the service in the Church of Christ the Saviour last winter, in which Anglicans and Orthodox joined, will never forget the tribute paid to Dr. Ribourg by its officials nor the prolonged applause with which he was greeted at the meeting following the service. He did much to increase understanding between Eastern and Western Christians in the city.

† Necrology †

"May they rest in peace, and may light perpetual shine upon them."

FRANCIS C. TODD, PRIEST

SOUTH ORANGE, N. J.—Funeral services for the Rev. Francis Creswick Todd, who died here June 23d, were held on the 25th at St. Andrew's Church. Bishop Washburn of Newark officiated, and a large number of clergy of the diocese were present. Burial was in Rosedale Cemetery.

The Rev. Mr. Todd had been rector of St. Andrew's for 27 years. He was born in Melrose, Mass., on September 1, 1878, the son of Frederick William Todd and Julia Kittredge Todd. He obtained the degree of Bachelor of Arts from Harvard in 1900, studied at St. Stephen's College, Oxford, England, from 1900 to 1901, and

was graduated from the Episcopal Theological School at Cambridge, Mass., in 1904 with the degree of Bachelor of Sacred Theology.

Ordained deacon in 1904 and priest in the following year by Bishop Lawrence, he was assistant at Trinity Church, Hartford, Conn., from 1904 to 1909, leaving to become rector of St. Andrew's where he remained until his death.

The Rev. Mr. Todd in his long service at St. Andrew's built the church up from a communicant list of 150 to more than 1,000, and was especially active in young people's work. Thirty-six boys in his parish have become Eagle Scouts in the Boy Scouts of America.

The Rev. Mr. Todd is survived by two sisters, Mrs. Winfield N. Burdick of this city and Mrs. Evelyn W. Abney of Uppminster, England; a nephew and a niece also survive.

The author of two books, *Christ and Ourselves* and *Praying—and Older Young People*, the Rev. Mr. Todd was for a

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Died

CRUSOE—JESSIE COLLINS, beloved wife of Rev. Chas. E. Crusoe, Rector of St. George's Church, Detroit, Michigan, has entered into Life Eternal.

May she rest in peace.

PATERSON—EMILY KING, at her residence, 105 Kearney Ave., Perth Amboy, N. J., June 18, 1936, age 82, daughter of the late William and Salvadora Meade Paterson. Requiem and burial office, St. Peter's Church, Perth Amboy, and committal in the Church-yard.

Grant her eternal rest, O Lord, and let light perpetual shine upon her.

Memorial

LAURENCE DEAN FISH

21 March 1910—12 July 1927

Death only binds us fast to the bright shore of love.

ELISHA BROOKS JOYCE, D.D.

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MRS. CHARLES E. CRUSOE

DETROIT—Mrs. Jessie Crusoe, wife of the Rev. Dr. Charles E. Crusoe, missionary in charge of St. George's Mission, Detroit, died on June 27th after a long illness.

She is survived by her husband and five children, Charles, Hazel, Dorothy Ann, Jessie, and Paul. The funeral service was held on Monday, June 29th.

FRANCIS W. GILL

SHANGHAI—Francis Wiley Gill, professor of English in St. John's University, Shanghai, died here on May 25th. The funeral service was held in St. John's Pro-Cathedral on May 27th, Bishops Graves and Nichols, the Rev. Drs. Pott, Throop, and Tsu, and the Rev. L. Cheu officiating. A large number of people attended, Chinese and foreign.

Prof. Gill was seriously ill in the autumn for several weeks and was unable thereafter to do full work. Falling sick again about the beginning of May he grad-

ually sank until there was no hope of recovery. When told how serious his case was, he said, "I am so glad."

Prof. Gill had had considerable educational experience both in America and in China before he joined the staff of St. John's University in September 1923.

Bishop Manning Begins Vacation

NEW YORK—Bishop Manning of New York left the city on June 25th for his summer home at Somesville, Mount Desert, Maine, where he will stay until the end of September.

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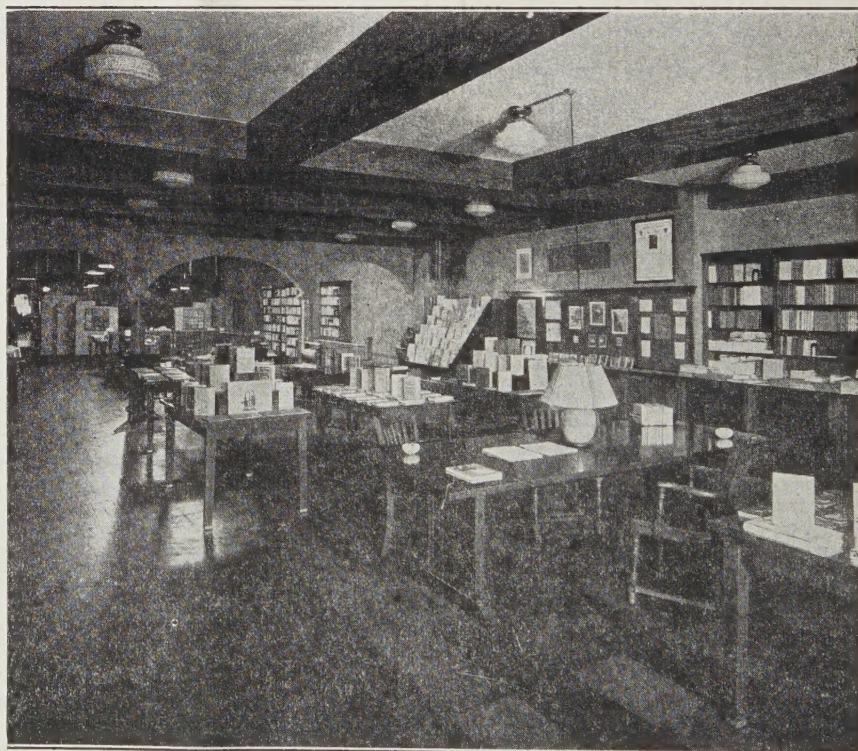
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